

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XII

Philadelphia, January, 1924

No. 4

Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world: We beseech Thee to be with the Council of Thy Church soon to assemble in Thy Name and Presence.

Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight, and for Thy glory.

Give us Thy grace, that we may follow after the things which make for peace, and that all things may be said and done with charity, the very bond of peace and of all virtues.

Send to us, as Bishop of this Diocese, a man full of grace and wisdom approved by Thee, who shall be to the flock of Christ a true shepherd: who shall feed Thy sheep and Thy lambs: who shall hold up the weak, heal the sick, bind up the broken, seek the lost: who shall be so merciful that he be not too remiss: so minister discipline that he forget not mercy: that when the Chief Shepherd shall appear, he and we may receive the never fading crown of glory, through Jesus Christ our Lord. *Amen.*



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Gen'l Secretary

THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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A Blessed New Year to All

For the first time for many centuries the entire Christian Church, East and West, observed Christmas on the same day. May our united prayer in this season of common worship lead us to that closer unity for which our blessed Lord prayed.

The Christmas message is still ringing in our ears: as we listen we hear the anthems: our hearts are filled with thankfulness, and the spirit of Peace and Good Will is not yet forgotten. Would that we could carry all these blessed experiences with us throughout the New Year! Then every day would bring to us new aspirations, new hopes and new realizations of the presence of God in human life and of the transforming power of love.

The Epiphany is about to dawn. In spirit we will kneel at the Saviour's feet. Shall we offer Him our gifts? Yes, but let them be more generous than in the past, as a portion from our abundance counts for little in God's sight.

Shall we pledge to Him our reverence, our devotion and our love? Even that is not enough. We pay our tributes of love, devotion and reverence to many great characters whom we have known, but we do not *pray* to them; we do not recognize them as *Divine*; we do not *worship* them.

The message of the Epiphany is "*We have come to worship Him.*" Yes, we come to pledge again life's allegiance, to offer ourselves our souls and bodies to His service. If we really worship Him; if we pour

life's treasures at His feet; if we recognize that we are *stewards* of all that God has *temporarily* given to us and that it is ours only for a brief period to be used for His Glory and for the good of others,—then we need not plead the cause of missions.

If we believe in Him "who for us men and for our Salvation came down from Heaven," and if Christ dwells in us and we in Him, then we must reveal Him to the world for which He died,—to the Gentiles and to the lost sheep of the House of Israel—until the whole world shall worship at His feet.

In the new Epiphany of 1924 let us wait upon God until He fills us with the creative spirit of a redemptive power, so that with clearness of vision we may interpret the Gospel of Good News to the age in which we live.

With child-like humility and faith in Him, seeking that wisdom that cometh only from above, let us believe in the guidance of His spirit, and manifest in life the transforming power of the love of Christ.

Then God will bless us—will give to us the daily strength for our daily needs and when the year rolls on until its days have run we can truly say, "Better is the end than the beginning."

Thomas J. Garland

Diocese \$114,000 Behind in 1923 Budget for General Church; Executive Council Adopts Plan to Meet the Situation

IMPORTANT ANNOUNCEMENT—Since the article below was prepared, at a special meeting of the Church Service League, Tuesday, December 17th, called for the purpose of considering the Budget deficiencies, a member of the Woman's Auxiliary in the Convocation of Germantown agreed to underwrite the 1923 deficit in the Budget of the Diocese for Diocesan maintenance, which it is estimated will reach \$6,000. This was promised with the expressed desire that the whole energy of the Diocese should be free to concentrate on meeting the obligation to the Church's Mission on the National Budget.

At the meeting of the Executive Council held on the 13th of December, an interesting report was presented jointly by the Department of Finance and the Executive Committee with reference to the handling of the prospective deficit for the year 1923.

It will be recalled that all undesignated gifts are this year divided between the National Council and the Diocese in the proportion of 58.93 per cent to the National Council and 41.07 per cent to the Diocese. Up to the closing of the books as of the first of December, the total divisible receipts for 1923 were \$269,910.44, being an increase of \$18,235.93 over the preceding year.

By virtue of the changed percentage, the National Council had received of this amount \$151,399.44, an increase over the first eleven months of 1922 of \$25,550.10, in addition to which the Diocese has contributed to the National Council \$6,172.26 for Priorities and \$53,521.51 for Specials (mostly contributions for Japan), so that the Diocese has contributed altogether for the work of the National Church a total of \$211,093.21, which is an increase of \$71,504.65 over the first eleven months of last year.

Of this, however, only \$151,399.44 is on account of the Budget, and even if the large receipts of December, 1922, are duplicated, the Diocese will still fail by \$114,924.21 in meeting for the year 1923 the sum of \$299,108 asked of it by the National Council for Budget purposes only.

So far as the Diocese itself is concerned, on account of the increased percentage given to the National Council, and also on account of certain extra items amounting to \$7,219.51, it is estimated that there will be a Diocesan deficit at the end of the year 1923 of \$5,933.32. The joint report of the Finance Department and the Executive Committee showed that most serious consideration had been given this subject.

The resolutions that were adopted embodied a complete program. A strong committee, with Rev. Percy R. Stockman as Chairman, was appointed to make vigorous efforts to raise as soon as possible at least \$50,000 towards decreasing this deficit, the proportion in which such sums as may be raised shall be divided between the

SUMMARY OF FINANCIAL SITUATION IN DIOCESE AND PROPOSED ACTION

1. Pennsylvania's share of deficit in Budget of National Council will probably amount to \$100,000 or more.

2. There will be deficit in Diocesan Budget of about \$6000.

3. Executive Council recommends raising at least \$50,000 to help meet the situation.

4. Decision of Woman's Auxiliary to hold "Sacrifice Week" accepted by Council with appreciation and gratitude and to be made part of undertaking.

5. Bishop Garland names Committee of Council, with power to add to its number, to take measures to raise the desired \$50,000.

6. Committee of Woman's Auxiliary to be made part of above Committee.

7. Personnel of Joint Committee: Rev. P. R. Stockman, Chairman; Revs. L. N. Caley, F. C. Hartshorne, G. H. Toop, G. E. Pember, and Messrs. E. H. Bonsall, W. P. Barba, J. M. Canfield, M. Earle, R. D. Brown and Mrs. J. Willis Martin, Mrs. Charles R. Pancoast, Mrs. J. Alison Scott, Mrs. John Markoe, Mrs. John D. Thomas, Mrs. Harrison Wright and Mrs. T. N. Walker.

8. As apportionments by National Council to larger Dioceses are not being met, the Finance Department of Diocese urge National Council to call meeting of representatives of the larger Dioceses involved to mutually consider situation.

National Council and the Diocese to be determined later. The co-operation of the women was gratefully accepted, and a committee of five women, including the Mrs. Martin, Pancoast, Scott, Markoe, Thomas, Wright and Walker, has already been appointed to work with the men's committee.

The special feature suggested by the women was approved, namely, the adoption of "The Sacrifice Week" to

be held early in January, during which all the members of our Church shall be asked to make sacrifices for the purpose, and to contribute the amount that has been saved in order to reduce this prospective deficit.

Perhaps the most novel, and certainly the most important subject, was the last resolution which, in effect, suggested to the National Council to effect a closer co-operation with the leading Dioceses with reference to this whole matter. For several years the National Council has been in the position of not knowing definitely what sums it could count upon from the larger Dioceses, and has been making its plans with complete ignorance as to what may be received from them; they, in turn, have not been able to promise specific assistance because the system of pledging contemplated by the Nation-Wide Campaign has so far been only moderately effective in these larger Dioceses.

Our Council feels very strongly that by conference between representatives of the National Council and representatives of the larger Dioceses, a more satisfactory understanding can be reached. The larger Dioceses may thus help each other by suggestions as to methods of increasing their contributions for Missions, and it may be that such a definite result can be reached that the National Council may be in the position which it has not had for several years, of knowing with reasonable certainty what sums it may receive from these Dioceses.

When it is considered that the total deficit in the Budget for 1922 was \$400,000.00, and that of this deficit, three Dioceses, namely, New York, Pennsylvania and Massachusetts, were responsible for \$154,000.00, it is obvious how much the plans of the National Council would be furthered if these Dioceses could by united action assure the National Council just what sums they may be counted on for hereafter.

Our Executive Council feels that it may be offering a real contribution towards the solution of the General Missionary problem of the Church if this resolution meets with favor on the part of the National Council and the other large Dioceses.

REYNOLDS D. BROWN,
Executive Secretary.

December 15, 1923.

Help the Diocese measure up to its Great Task for the Missionary Work beyond its borders

FOR HIS SAKE

The Light of the World, incarnate at Christmas, made plain the path for His Church to follow, that all the ends of the earth might be blessed.

On the threshold of the New Year the Diocese of Pennsylvania faces a serious problem, in relation to its share of the Church's far-reaching mission.

During the first two years of the Nation-Wide Campaign the Diocese of Pennsylvania watched the Church as a whole meet the Budget of the National Council in full, and enable that body to reduce the debt of the old Board of Missions. Not only did it watch, but the Diocese of Pennsylvania contributed as well. It did not give its full share, but a substantial increase was made over 1919. The year 1922, though, saw no further increase on Pennsylvania's part; and in this same year contributions from the whole Church for missionary purposes decreased by a seriously large amount.

In 1923 the Sunday Schools, not only of the Diocese, but throughout the Church, have given more generously than ever before, their total contributions amounting to over \$398,000. Undesignated bequests received during 1923 have totaled over \$300,000 from all sources. The young and those entering life beyond this realm have given hope and support to our missionaries. Their gifts should stimulate others and not make up for a deficiency.

The Church in this Diocese has exceeded its Quota for the Japanese Emergency Fund, approximately \$53,000 having been contributed to December 15th. On the other hand, it has not given the amount required to meet the General Missionary Budget for the support of existing work by at least \$100,000 up to December 15th. It is too late in the year to call upon organized effort through the Parishes; but it is not too late for the men and women who have at heart the cause of the Church's Mis-

sion to contribute individually to the extent of their ability to meet this situation. Only personal gifts made at a sacrifice and out of deep concern for the Lord's work can make up the amount needed.

To this end, under the auspices of the Executive Council, the Woman's Auxiliary and other constituent agencies of the Church Service League, a "Sacrifice Week" will be observed January 20th-27th. All earnest supporters of the Church's Mission are asked to make careful preparation and to contribute amounts representing personal sacrifice, under a deep sense of humiliation that the Diocese has failed to meet its share of the needs of the Church's Program.

The National Treasurer has assured the Diocese that contributions received as a result of this effort will be credited to our 1923 obligations, even though paid in 1924.

This is a serious matter, and the earnest co-operation of every person in the Diocese is essential, that, through generous and sympathetic response, the New Year may begin with the Diocese having met in larger measure its responsibility to the Lord's work in the missionary fields of the Church.

WHAT IT MAY MEAN

Quoting from a recent statement issued by our National Treasurer, we see the seriousness of the present situation in the Missionary Givings of the Church. He writes as follows:

"The people of the Church have given so far this year (up to November 1st) less than 60% of the amount asked of them just to support the actual work now going on. If sufficient money is not received this year to pay the minimum operating expenses, these expenses in 1924 must be reduced, and this means actual reduction in Missionary Work, Mission Stations abandoned, Schools shut up and Hospitals closed. Do you want this to happen?"

"On the other hand, if in 1923 the full amount of the Budget is paid, the existing debt will be materially reduced and the way clear for a strong advance all along the line.

"LEWIS B. FRANKLIN."

THE PRIORITY

It would be possible today to send through the Diocese two or three earnest workers from our mission fields who are home on furlough, and in a few weeks' time to announce that they had made a successful appeal for some of the objects on the priority list awaiting the contributions of the Church. Such an appeal would relate to the Forward Work of the Church. New work means more upkeep and greater expense, in most instances, in the years to come. Only where the priorities solely represent replacement, or refurnishing, would they not result in increased Maintenance. Until existing work is supported how can we encourage contributions to Priorities?

We must be determined to give first our full share toward the support of the Budget for Maintenance; then the National Council will be free to apply to the priorities, for example, all undesignated sums received as bequests in any given year. This would be an ideal use to make of money given out of love for missionary endeavor. It is understood that in 1923 over \$300,000 has been received by the National Treasurer as bequests without specific designation. Yet, the only priority likely to benefit from these generous gifts is the deficiency in the current Budget. **This of necessity takes the nature of a priority—THE Priority, in fact.** Such use of bequests may seem to relieve living donors of some part of their obligations, but the work of the Church is denied possible means of growth thereby. It is as though money contributed to build a house were used to fill a hole fortifying the foundations of the house it was meant to build; or, as though contributions intended to provide a new frame for a growing vine were used to repair old parts of the framework, while the new tendrils of the vine had to be clipped.

The great need of the hour is that living donors should forego all other priorities (personal, parochial, public) until the prior need of supporting existing missionary work is fully met. The Priorities, so-called, would seemingly be provided for, if once **present Maintenance** had a prior claim upon us all in all matters of giving.

Note: There will be no deficiency in the Missionary ^{Work} ~~Budget~~ of the Diocese for 1923 due to a generous ^{Gift} ~~pledge~~ recently received.

National Church Needs \$837,779 to Meet 1923 Requirements

An Easy Job for a Powerful Church

The following statement issued by the National Council last month shows what is necessary to be done if the books of the National Treasurer for 1923 are to be closed with a balance on the right side.

FINANCIAL STATEMENT

General Convention appropriated, for the maintenance of the work of the national Church in 1923, the sum of.....	\$4,241,057
Estimated lapsed (unexpended) balances in appropriations.....	241,057
Estimated revenue required to meet 1923 Budget.....	4,000,000
Original estimate of income from investments and other sources.....	500,000
The amount allotted to the dioceses as the budget part of their several quotas.....	3,500,000
Readjustment of quotas resulted in a reduction of.....	8,249
Total of budget quotas to dioceses.....	3,491,751
The dioceses paid to December 1st against these budget quotas.....	1,808,116
There is due on the budget quotas before the close of the year.....	1,683,635
It is estimated that the income from investments and other sources will show an increase over the previous estimate of	87,000
	1,596,635
Included in the budget as originally adopted is an item for reduction of debt of.....	\$200,000
In February the National Council reduced appropriations, adding the savings to the item for reduction of debt in the sum of	237,000
	437,000
Amount required if debt is not reduced.....	1,159,635
During the year the National Council has received legacies which can be used in any way the Council determines amounting to	321,856
If these legacies are used to meet appropriations the minimum amount necessary to be collected in December is.....	837,779

WHAT IS THE WILL OF THE CHURCH ?

This minimum needful balance of \$837,779, though a large sum, is not cause for dismay. The National Treasurer has received from the dioceses a larger sum than this in the final month of other years. *What has been done can easily be done again.*

If less than this amount is received it means that the debt of the National Church will be increased. If this occurs the National Council may be forced to reduce the number of missionaries or curtail existing work in other ways.

If only this amount is received it will mean that the debt will not be reduced at all and the legacies cannot be used for Priorities urgently needed.

Is the Church content to meet only this minimum requirement?

Should not the legacies be released and should there not be a reduction of debt? To do this calls for

1. The payment in full of every pledge before the close of the year.
2. A liberal, and perhaps additional, offering from every one interested.

Surely the Church will meet this situation promptly and generously.

URGES REDUCING FIRE MENACE TO OLD CHRIST CHURCH

In a message to Philadelphia City Council last month Mayor Moore and his Director of Public Works, Frank H. Caven, recommended action by that body towards the preservation of Old Christ Church from fire menace. Included also was a recommendation that the Betsy Ross Flag House be moved to some other location.

The Mayor's message reads:

"The preservation of our historic landmarks is a matter of increasing concern. The Independence Hall group have been generally restored to their original condition and during this administration safeguards have been thrown around them until the menace by fire has been reduced to a minimum. These historic structures are now in better condition than they have been for generations. But a number of other buildings that have come to be regarded as Philadelphia institutions, and which are deserving of our best consideration, remain in a state of increasing danger because of aged structures around them or towering new buildings that overshadow them.

"Christ Church, on Second Street above Market, is one of these, and the Betsy Ross Flag House, on Arch Street, is another. Christ Church has claims upon our patriotism, and it should be carefully preserved for succeeding generations. The Director of Public Works has had this matter under consideration by reason of recent fires in the immediate neighborhood of this ancient and sacred shrine. I am transmitting to you a communication from him, accompanied by an ordinance, which, if enacted, would provide a remedy. I trust there may be an appropriation in accordance with the Director's suggestion, so that work may be begun at an early day to clear away the fire hazard around this old edifice."

Director Caven's communication to the Mayor reads:

"Recent fires in the immediate neighborhood of Christ Church, on Second Street above Market Street, have again directed public attention to the necessity of providing additional protection against fire.

"Christ Church is a patriotic shrine held in the trusteeship of the City of Philadelphia for the Nation.

"The City of Philadelphia in conjunction with the Christ Church Corporation has already provided protection on the south by the widening of Church Street and on the west by the opening of American Street, but today there exists a serious menace from the north. This menace may be removed by the razing of the threatening buildings contained within the boundaries of

Christmas Cheer

WORD, our hearts are filled with gladness on this joyous Christmas Day, All our burdens are forgotten and our gloom has fled away Since we listened to the anthems and heard little children say: "Lift up your hearts, rejoice and sing, Jesus Christ is born today."

THOUGH we know that life's sad trials soon will come again apace, That temptations will surround us, and that looming in our face Is the shadow of Thy Cross, Lord; yet we pray Thee give us grace E'er to follow where Thou leadest and all selfishness efface.

AS our Christmas is the gladdest day in all the Christian year, May its blessed truth still teach us, Lord, that Thou art ever near, In our joys and in our sorrows, if we serve Thee without fear, And each day lived in Thy presence will be one of Christmas cheer.

Thomas Garland

Christmas, 1923

the tracts north of Christ Church and extending between Second Street and American Street to Cuthbert Street.

"The assessment valuation for 1923 of these properties is \$178,000 and includes that owned by the Church Corporation.

"The bill attached herewith proposes the placing upon the City plan of this property as a public park for playground."

CHESTER CHURCHES GETTING BEHIND WEEKDAY RELIGIOUS EDUCATION MOVEMENT

The Chester Board of Religious Education, given the responsibility of administration of Weekday Religious Education, to which attention was called in the December issue of THE CHURCH NEWS, has got down to work.

The Rev. Francis M. Taitt, Dean of the Chester Convocation and rector of St. Paul's, Chester, is president of the Board of Religious Education. Doctor Taitt was largely instrumental in winning support of the city's Board of Education's support to the plan. All children up to and including the sixth grade in the public schools have been granted an hour a week of school time for religious education. It will require the whole time of four or five teachers. The Board of Religious Education has made an estimated Budget of between \$6000 and \$7000 a year.

Appeals are being made to the churches to subscribe to the movement at the rate of one dollar a member. Under the ruling St. Paul's is responsible for \$818. St. Paul's is one of the churches in which weekday religious education will be given. Doctor Taitt is hopeful that the Episcopal Church will exceed its requirement, and he is asking everyone in his parish to give not less than a dollar a year, and he

appeals to those who are able, to make gifts of \$5, \$10, \$25 or larger.

"We are at the experimental stage it is true," Doctor Taitt said, "but if we succeed—and why should we not—will it not be the finest investment in manhood and womanhood the churches in Chester have ever made?"

CONFIRMATION APPOINTMENTS FOR JANUARY

Bishop Garland has arranged to take the following appointments for January:

Jan. 6. Feast of The Epiphany
A. M. Phila.—S. Philip.

Evg. Phila.—S. James, Hestonville.

Jan. 9. Wednesday

Evg. Phila.—Good Shepherd, Queen Lane.

Jan. 11. Friday

Evg. Phila.—Christ, Franklinville.

Jan. 13. First Sunday After Epiphany

A. M. Phila.—S. James the Less.

Evg. Phila.—S. Gabriel.

Jan. 16. Wednesday

Evg. Phila.—S. George, West.

Jan. 18. Friday

Evg. Phila.—S. Ambrose.

Jan. 20. Second Sunday After Epiphany

A. M. Phila.—S. Matthew.

Evg. Phila.—S. Nathanael.

Jan. 23. Wednesday

Evg. Phila.—Phillips Brooks Memorial.

Jan. 25. Friday

Evg. Phila.—S. George, Venango.

Jan. 27. Third Sunday After Epiphany

A. M. Phila.—S. Barnabas, Haddington.

Evg. Phila.—All Saints, Moyamensing.

Jan. 30. Wednesday

Evg. Phila.—S. Paul's, Aramingo.

**REV. G. A. STUDDERT-KENNEDY
WILL BE HERE JANUARY 6-7**

The Rev. G. A. Studdert-Kennedy, M.C., H.C.F., rector of St. Edmund's Church, London, England, National Messenger of the Industrial Christian Fellowship and Chaplain to the King, will be in the Diocese of Pennsylvania on Sunday, January 6, the Feast of the Epiphany, and on the following day, Monday, January 7.

Mr. Studdert Kennedy is the special preacher at Berkeley Divinity School this year. He will preach at the 11 o'clock morning service in the Church of the Redeemer, Bryn Mawr, on Sunday, January 6. That afternoon he will address a Sunday School Rally at the Church of the Holy Apostles, Twenty-first and Christian Streets, and at the 7.45 night service he will be the preacher at the Chapel of the Mediator, Fifty-first and Spruce streets. On Monday, January 7, he will address the Clerical Brotherhood in the Church House.

During the war Mr. Studdert Kennedy was known to the British "Tom-mies" as "Woodbine Willie," a name received for his zeal in distributing to them the favorite "Woodbine" cigarettes. In his "Rough Rhymes of a Padre" he has written a little verse entitled "Woodbine Willie":

"They gave me this name like their nature,
Compacted of laughter and tears,
A sweet that was born of the bitter,
A joke that was torn from the years.

"Let me bear it still remembering
All the length of my unpaid debt,
For the men to whom I owed God's Peace,
I have paid with a cigarette."

**ST. PETER'S, GERMANTOWN, HOLDS
50TH ANNIVERSARY**

Beginning Sunday, December 16th, continuing through the subsequent week and on the following Sunday, St. Peter's, Wayne Avenue and Harvey Street, Germantown, celebrated the Fiftieth Anniversary of the founding of the parish. Installation of a Skinner organ, the gift of the parishioners, was one of the features of the anniversary.

Dr. Tertius Noble, organist of St. Thomas Church, New York, gave a musical program in the church Wednesday night of anniversary week. Bishop Garland and Colonel Sheldon Potter delivered addresses at a reception in the parish house on Friday night and on Sunday, December 23, the Rev. Stewart P. Keeling, the rector, delivered an historical address.

CHINA AND JAPAN AS SEEN BY LAYMEN

An unusual opportunity to see what our Church is doing in China and Japan will be given on Monday, January 7th, at Wither-spoon Hall, Juniper and Walnut Streets, at 8.30 P. M.

The Hon. Roland Morris will preside at a meeting where Mr. and Mrs. Charles R. Pancoast will show their pictures taken on their recent trip through the Orient. These pictures, colored by hand, give a very comprehensive idea not only of the work our Church is doing but of the countries themselves and of the rapidly changing East.

As there is no charge for admission and all seats are reserved, if anyone desires to avail themselves of this opportunity application must be made promptly to the Woman's Auxiliary Office, third floor, Church House, 202 South Nineteenth Street, either personally or by mail. As the supply of seats is necessarily limited, it is urged that tickets taken be used.

**NATIONAL CHURCH RAISES \$500,000
JAPAN FUND**

Under date of December 13 word was received from the headquarters of the National Church that the \$500,000 asked for from the whole Church for the Japanese Relief Fund has been reached.

In the Diocese of Pennsylvania, for which \$50,000 had been pledged by the Diocesan authorities, the Japan Fund on the same date totaled upwards of \$52,000. Contributions are still being received.

**EPISCOPAL HOSPITAL CONTRIBU-
TIONS**

Incomplete reports of Thanksgiving Day offerings for the Episcopal Hospital indicate that in many instances parishes have increased the amount of their givings over a year ago.

Up to the end of December 18, there had been sent to the Episcopal Hospital through the Executive Office in the Church House upwards of \$18,000, representing an increase of approximately \$2000 over the amount forwarded for the entire month of December, 1922. A number of the parishes are yet to be heard from. Up to December 18, the Episcopal Hospital announced that there had been approximately \$690 received by the hospital direct from parishes of the 1923 Thanksgiving offerings.

**ONE PARISH ADDS FIFTY SUBSCRIB-
ERS TO "CHURCH NEWS"**

Almost fifty new subscriptions to THE CHURCH NEWS of the Diocese were secured at St. James' Church (Hestonville) last month. The rector adopted the popular slogan, "A Church Paper in Every Home"; and a hearty response was made to his recommendation that the people become informed about the work of the Church in the Diocese through THE CHURCH NEWS.

**INVITES REPRESENTATIVES TO
DEPARTMENT MEETINGS**

The Department of Christian Social Service and Institutions of the Diocese, which represents a merger by Convention action of what were formerly two Departments, has sent a letter to all Institutions of the Diocese inviting the respective boards to nominate one of their number as representatives to meetings and conferences of the Department.

The Department points out how it may be of service to Institutions along the following lines:

"(a) To assist in plans for improving or extending their work by giving consideration to the same from the point of view of the Diocese, and bringing the same to the attention of the Diocese through publicity and a united appeal.

"(b) To assist those Institutions affiliated with the Welfare Federation in any problems which may arise in relation thereto affecting the Diocese.

"(c) To stimulate interest in the Institutions as a whole throughout the Diocese and to give recognition to significant forms of service and particular interest in connection with the work of any Institution."

ST. AMBROSE MISSION

Members of St. Ambrose Mission, Kensington, extend their appreciation to all who splendidly aided in making their third annual Bazaar such a success. They set \$1000 as the goal, the proceeds to be devoted to the Organ Fund. After all expenses were paid there remained \$1008.21. Deaconesses Morris and Kaighn came in from Zieglerstown to be with them. Dean Levis opened the Bazaar on Thursday and Doctor Washburn on Friday.

Travels Through the Prayer Book

By CECIL ROBERTS

The Episcopate

At a time when the Diocese of Pennsylvania is about to elect a Bishop, it seems appropriate that we should make the history and nature of this Office, as presented in the Prayer Book, the subject of this month's study.

I

There are two crucial statements in the Prayer Book as to the dignity of the Church's Ministry. On p. 509 come the oft quoted words "that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." On p. 553 it is asserted that Our Lord has "promised to be with the Ministers of Apostolic Succession until the end of the world." Taken together, these declarations commit all loyal Churchmen quite explicitly to what is popularly called the Doctrine of Apostolic Succession, with the Episcopate at its head.

So much has been investigated and disputed in recent years about this Doctrine, that it is important to attempt to visualize pretty clearly just what it does, and does not, imply. Indeed, it is hardly too much to say that the conventional statement of, and the usual attack upon, this Doctrine are both equally unhistorical and untenable.

Even the Prayer Book statement (p. 509), as quoted above, must be limited very strictly, if it is to harmonize with historical fact. Not all the Church at all times has possessed the three Orders of Bishops, Priests, and Deacons. It seems fairly certain that in the Church at Rome well into the second century there were only two Orders, a collegiate Episcopate and the Diaconate. According to St. Jerome, a somewhat similar arrangement existed at Alexandria nearly as late as 200. In Asia Minor, St. Ignatius knew of the Three Orders an entire century earlier, but the universal systematization of this clear-cut functioning of the Ministry seems to have been a phenomenon of gradual development. Thus the frequent mechanical presentations of this Doctrine, as of a triple iron-clad system, unchanged and inflexible, are simply impossible.

On the other hand, the usual attacks upon this Doctrine are just as superficial. The fact that at some particular time, in some specific part of the Church, there has not been this three-fold organization, or the indubitable datum that at different times diverse functions have been allotted to the various Orders of Ministers—are frequently quoted as disproving the Doctrine of Apostolic Succession. As a matter of fact, of course, these facts have, in Mikado fashion, "simply nothing to do with the case."

II

It seems important then to see clearly just what this Doctrine does assert. In briefest terms, it simply denotes that only those to whom authority has been granted by the Church to perform specific functions have the right to perform them. That is all, and that is everything. So far as the Doctrine goes, there is no more need that the Church should have three Orders than that she should have three hundred. The Church might tomorrow limit the functions of her Ministers entirely to the Episcopate, or on the contrary decentralize these functions amid a hundred lower grades of Ministers, and the Doctrine of Apostolic Succession would in neither case be touched. This doctrine merely states that those who have been commissioned to do things can do them. Those who have not been so commissioned cannot. Thus, so far from being fragile empirically, this Doctrine admits of almost infinite variation and adaptation.

What has caused much confusion is the frequent alteration in both the names and functions of the different grades. Psychologically, it was inevitable that the Offices should become fixed long before their titles. Before *episcopos*, *presbyteros*, and *diaconos* had hardened out into their later and technical limitations of meaning, it was natural that the ordinary wide meaning of the words should hold sway. When a young man is sent out to a mission in the country, to lead the Sunday School, organize the guilds, and harangue the people, "overseer" or "manager" (bishop) would be quite an appropriate designation for him. On the other hand, it seemed entirely fitting for one of the greatest of the Popes, even before he became Pope, to describe himself as "Deacon (servant) of the Deacons of God." Even after the lapse of centuries, inaccuracies in verbiage still survive. Unquestioned priests receive the title of Archdeacon, and the second assistant at the Eucharist is even termed Sub-Deacon. Both in the East and the West, Archpriests have at times had Episcopal powers, while for a long time one of the English Royal Family held the title of a German bishop. A visitor from Mars might very well quote any and all of these phenomena as disproving Apostolic Succession, but of course in reality they serve but to illustrate its infinite flexibility.

Not only the names, but also the functions of the various grades are not at present, nor have they been in the past, uniform. The earliest function of the presbyterate seems to have been solely the offering of the Eucharist, i. e., the typical Mass-priest. As early as St. Ignatius we see the germ of this development,

"Let that be a valid Eucharist, which the Bishop celebrates, or *he to whom the Bishop has committed it.*" On the other hand, for centuries the privilege of preaching was restrained to the Bishops, and withheld from the Presbyters. At the present time, and for centuries, Presbyters in the East confirm, but in the West they usually do not.

III

As for the Episcopate, throughout ancient Celtic Christendom, Ireland and Iona, Bishops were not given regal powers at all. They were restricted to sacramental functions, under the government of presbyter-abbots and even lay abbesses. Throughout much of the Western Church today, a large number of the Episcopal ornaments are worn by various grades of prelates, or especially honored Presbyters. Finally, to add to our confusion, we have St. Cyprian's use of *sacerdos* for the Bishop, as the only true and full-fledged Priest, while the Presbyter possesses only what we might call a three-quarter priesthood, and the Deacons still less.

The above facts are patent upon even a superficial study of the history of the Ministry, and at first sight they may seem to militate against the Church's Doctrine of Apostolic Succession. Upon reflection, however, it will be clear that they tell only against a mechanical and artificial construction of the same. Amid all the varied arrangements which we have noted above, the one fact stands out distinctly and without compromise: "An official in the Church can do *only* what the Church has authorized him to do." In all the data quoted, there is not the slightest evidence that a person could be a Christian outside of the Church, nor a Minister of Priesthood save as the Church commissioned him. In other words, the Doctrine of Apostolic Succession is a long phrase for the one word *Authority*. Usually the Church has conveyed this authority by means of prayer and laying on of hands. Sometimes, as in the Apostolic Constitutions, she apparently allowed Confessorship with torture to take the place of any further commission, yet in every single case the principle held: the Church's approval was required for action in her name.

"SUBJECTS COMMITTEE PAPERS" OF WORLD CONFERENCE ON FAITH AND ORDER

A publication of great importance has just been issued by the Continuation Committee of the World Conference on Faith and Order. Its title is "Subjects Committee Papers" and it is a collection of several documents bearing upon the preparations for the Conference.

The first document is the "Report of the Subjects Committee" (pages 5 and 6). This is a covering letter, as it were, to go with the "Report on the First Series of Questions" and the "Statement" on the same which were adopted at the meeting of the Committee in Oxford, September 10 to 13, 1923. The Subjects Committee, it should be explained, is the body in charge of preparing the program for the World Conference.

The Committee states in the Report that it "is confirmed in the opinion that the most hopeful method of preparation for the World Conference is by local groups considering a series of questions. . . . If the Subjects Committee is to be successful in preparing statements that will really help the deliberations of the World Conference, it is necessary that it should have in its hands the opinions of typical groups of men and women throughout the world."

As an example of the form in which such group reports will be most acceptable, the Committee subjoins (pages 16 to 27) the answers returned by groups in the University of Oxford, consisting of Anglicans, Congregationalists, Methodists and Presbyterians, to the questions on "The Creed" and on "The Ministry." This fills the last third of the pamphlet.

The most important page in the pamphlet is page 7, where the Committee answers the question of what is to be the actual process of discussion in the World Conference, when it meets.

The Committee agrees that the discussion shall center around five topics, "The Faith," "The Church," "The Ministry," "The Sacraments" and "The Christian Moral Ideal." On each of these the Committee will issue a series of questions to which local groups all over the world will be asked to send in replies. (Questions on the first three of these five topics have already been issued.)

On the basis of these replies the Committee will draw up a statement to which, in its opinion, the World Conference might possibly agree. (A tentative form of such a statement, based upon the answers received to the questions on "The Creed," is published by the Committee.) This statement the World Conference may either adopt as the basis of its discussion, revising it as it sees fit, or it may adopt another statement if this should prove unsatisfactory, or drop the subject altogether. The Committee emphasizes the fact that the deliberations of the World Conference should be on these topics and not on a statement of the existing opinions of the different churches.

The leaflet, which can be obtained free upon request to Mr. Robert H. Gardiner, 174 Water Street, Gardiner, Maine, will repay careful study and will arouse fresh hope in those who are looking forward to the possibilities of unity that lie beyond the World Conference.

ST. THOMAS', WHITEMARSH, RECEIVES LARGE BEQUEST

Dr. Norris W. Vaux, Accounting Warden of St. Thomas' Church, Whitemarsh, has received from the executor of the estate of Mrs. Amanda N. Richardson \$11,558 in money and \$16,994 in securities and mortgages.

Mrs. Richardson was a communicant of long standing in St. Thomas', and died a little more than a year ago. In her will, after she had left a few bequests, she made the "Endowment Fund of St. Thomas' Church" her residuary legatee. The income—and only the income—can be used by the Vestry. It will be used toward the current expenses of the parish.

"This is the largest bequest that has ever been left to our parish," says the Rev. N. B. Grotton. "It comes from one who many, many years deeply loved this Church in the Whitemarsh Valley, and who was one of its most regular and faithful communicants."

IMPROVE CHURCH GROUNDS

The Vestry of St. Thomas', Whitemarsh, recently appropriated from the Cemetery Income Fund a sum of \$500 for trees to be planted on the Church grounds. Under the direction of Mr. W. W. Harper and Mr. H. M. McAdoo, who are the Grounds Committee, many trees have been planted. Among these are scarlet oaks, white pines, white flowering dogwood, red flowering dogwood, ginkgo trees, cedars, Douglas spruce and one Japanese pine, which was planted in honor of the Mission Study Class on Japan, which has been meeting this fall in the parish house.

Bishop Slattery at Church Club Dinner Tells Laymen Things They Should Do; Dr. Bowie Talks on Need of Faith

The Rt. Rev. Charles L. Slattery, Bishop Coadjutor of Massachusetts, and the Rev. W. Russell Bowie, rector of Grace Church, New York City, were the guests of honor and principal speakers at the annual dinner of the Church Club in the Bellevue-Stratford on Tuesday night, December 6th.

Bishop Slattery, in his address, told the men of the Church some of the things he believed they ought to do, stressing the need for more reading and study about the Church. Doctor Bowie's address was a strong appeal for more faith. Mr. Louis B. Runk, Vice-President of the Club, was toastmaster in the absence of the President, Mr. E. B. McCarthy, who up to the last moment had expected to be present.

Before introducing Bishop Garland to welcome the honor guests on behalf of the Club, Mr. Runk described the Club's progress during the year. He said the Club was still contributing to the Boys' Club, of Kensington, and that it had made it possible for a large number of the boys to spend a summer vacation at the Brotherhood of St. Andrew Summer Camp near Oxford, Pa.

After welcoming Bishop Slattery and Doctor Bowie in a few happy words, Bishop Garland told of the discontent that is everywhere. "We are living in stirring times," the Bishop Suffragan said. "The Spirit of God is brooding over the waters of discontent. There is everywhere a passionate desire for a spiritual leadership, and the world is looking to the Church of Jesus Christ to supply that leadership.

"There are few leaders of our Church who will dogmatically assert they have a solution for the world discontent. The greatest need in our Church today is not more machinery, more organization. What we need is to reveal and not conceal Christ. If looking at the discontent, the restlessness, in the world about us, the men of the Church would reveal Christ in their lives; if they would give expression to the reality of the Christian character and manifest the Christ-like spirit in their daily lives then much of the discontent would disappear and there would come more of the brotherhood of man."

Bishop Garland, in touching on the missionary situation and the failure of the Church to meet its 1923 missionary quota, said: "I have little faith in promises to redeem the past. If there is enough missionary spirit it will be possible to redeem our obligations before the end of 1923. If our men are on fire with missionary zeal they will not only render more personal service, but they will give the money, too."

Doctor Bowie, in taking "Our Need of Faith" as his topic, said: "We have had much discussion, sometimes acrimonious, as to the forms of our faith. The men of the early centuries had their discussions. They had differences, but they had faith. There was a thrill, a daring, a courage about their faith. We have talked much about the Virgin Birth. I do not lay that aside. What we want to feel more concerned about is that in Him came a new kind of life. The thing that counted, the important thing, is the fact that He did come; that He can take hold of a human life and make it divine.

"There needs to come to America today a Voice. The trouble with too many of us is that we are afraid to be a Voice, like John the Baptist crying in the wilderness, 'Repent ye, the Kingdom of Heaven is at hand.' The Church needs to cry with a loud Voice to the world today. The Church needs vision; it needs Faith. Even now Christ may come into our industrial world, our economic system, our international situation. But we need Faith. Have we the faith that can carry Christ into our sordid selfishness; into our factories and work shops where now on the fences hangs the sign which says, 'No religion admitted here.'"

Bishop Slattery, in his opening, referred to the Church Service League as offering great possibilities. "Heretofore the laymen have left it to the women to do the work men ought to be doing. Our men have not tried to see what they could do. I want to talk tonight about some of the things the men ought to do. In the first place, men ought to read and study more about the Bible, the Church and our Saviour. I don't know of any communion where there is less reading than among the men of the Protestant Episcopal communion.

"We are not going to be intelligent Churchmen unless we do read and study more. There are serious questions before the Church today and we are likely not to know what we are talking about until we read and study about the Church; and, unless we do, these questions are likely to be judged by men according to their prejudices and emotions.

"Another thing, I wouldn't sign any petition. Too often it means the petition has been drawn up by one person and too often it is signed out of a benevolent feeling for the person offering the petition. You are not thinking about what you are signing, but simply rearranging your prejudices.

"Then we ought to do what we can for Church Unity in a practical way.

One way is to drop a good deal of denominationalism, particularly in works of mercy, such as hospitals and institutions. Don't say anything unkind about another communion.

"Then our men ought to fit themselves for public life. There are some men in public office who ought not to be there. The blame is not on them, but on those who accept no responsibility in public affairs. Here's an opportunity for our men's clubs. Church clubs should do more than meet once a month and eat. I am not referring to your Church Club. I know it is doing a good work. But I do feel that some of our parish men's clubs ought to be abolished. Why don't they meet once a month say, to study about governmental affairs and international problems? They ought, above all, to have the ideals of the nation before them, and know about Lincoln, about the governors of states and mayors of cities. Then, again, they ought to have the missionary spirit made practical and make this whole nation be as Christ."

ST. JUDE AND NATIVITY PREACHING MISSION A SUCCESS

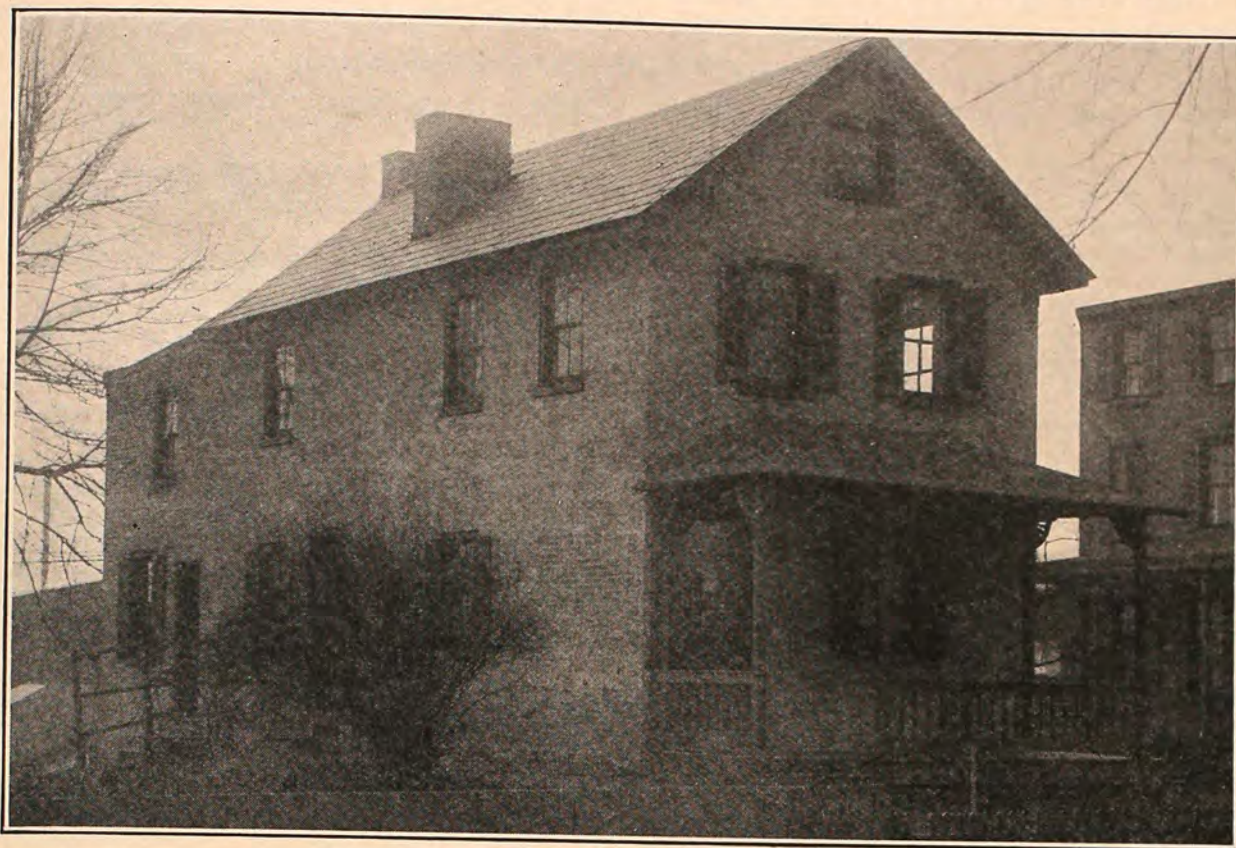
The Rev. James C. Crosson, rector of St. Jude and the Nativity, Philadelphia, reports the "Preaching Mission" conducted in that parish during the week of December 9th to 16th, inclusive, was most successful. The Missioner was the Rev. Dr. Loaring Clark, of the Field Department of the National Council, who, it will be recalled, conducted a number of meetings in the Diocese during the latter part of November.

The Mission at St. Jude and the Nativity was largely attended as a result of the preliminary campaign conducted by the men of the parish. One of the features of the Mission was the series of noon-day meetings. Mr. Crosson says these noon-day meetings proved so successful that in all probability the Church will arrange for a series during the Lenten season.

While complete results of the Mission could not be determined at the time this article went to press, Mr. Crosson said a number of new people were brought into the Church; others signed cards signifying their intention to go to Church, and a number of former parishioners who had drifted away have returned.

On Thursday night of the Mission week the Annual Men's Dinner was given, at which the speakers were Hon. J. Hampton Moore, Mayor of Philadelphia; the Rev. Z. B. T. Phillips, the Rev. Dr. Clark and the rector.

A New Work Among Colored People Has Been Started Here



In this building is housed the Ascension Mission at West Chester from which the Church in the Diocese is ministering to the needs of a large population. The January "Call" of the Church Extension Fund designates the Mission as the beneficiary of the "Call." The Fund needs more subscribers.

A NEW YEAR SUGGESTION

The "January Call" of the Church Extension Fund has gone to the approximately 1000 subscribers of that agency for extension of the Kingdom in the Diocese of Pennsylvania.

Proceeds from the "January Call" have been designated for the new Mission of the Ascension, West Chester. They will be used to help pay for the ground and two-story building thereon, now used by the Mission for worship and work. The Mission of the Ascension is a work among colored people.

The photograph on this page shows the home of the Mission. The Mission is in charge of a colored priest, the Rev. A. E. Henry. The services of the Mission and its priest are being increasingly sought. With real encouragement it seems certain the Mission will flower into a strong parish. The colored population of West Chester and vicinity is estimated at 4000. The Mission is advantageously situated. It is one block from the Public School for Colored Children. The town's authorities are considering the erection of a Junior

High School for colored pupils. There is a probability it will be built within a short distance of the Mission site.

If you are not already a subscriber to the Church Extension Fund, you can materially help the Forward Work of the Diocese by enrolling now.

There are only three "Calls" a year. You can subscribe as low as 50 cents each "Call."

Write to Bishop Garland at the Church House you desire to be enrolled.

It's a splendid bit of service with which to start the New Year.

HOLY TRINITY ORGAN RECITALS

Ralph Kinder announces his twenty-fifth annual series of Saturday afternoon recitals, which will be given in the Church of the Holy Trinity, Rittenhouse Square, on January 5th, 12th, 19th and 26th, at 3.45 P. M. The assistants at this series will be : Harold Simons, baritone; Matthew J. Mueller, violinist; Dorothy E. Pierce, soprano, and Royal P. MacLellan, tenor.

HOUSE OF BISHOPS MEETING IN DALLAS, NOVEMBER 14 AND 15

Three missionary bishops were elected: for Spokane, the Rev. Edward M. Cross, rector of the Church of St. John the Evangelist, St. Paul, Minn. Suffragan for Tokyo, the Rev. Charles S.

Reifsnider, L.H.D., president of St. Paul's University, Tokyo. Suffragan for Porto Rico, the Rt. Rev. Manuel Ferrando, who with episcopal orders of the Reformed Episcopal Church had been the head of the "Church of Jesus" in Porto Rico, and who received supplementary consecration last spring. His election as Suffragan assigns him a definite position in relation to the work in Porto Rico.

In addition to the resignation of Bishop Rhineland, resignations were accepted of Bishop Aves of Mexico and Bishop Tucker of Kyoto. The resignation of Bishop Roots of Hankow was not accepted. Bishop Page was transferred from Spokane to Michigan in accordance with his recent election to the latter diocese.

The vacancy in the District of Mex-

ico was not filled at this time. There is to be no election for Kyoto until after the return of Bishop Gailor from the Orient and the resignation of the Bishop of Hankow is to be further considered at that time.

A Pastoral Letter was issued, partly in answer to an appeal received from laymen for guidance with regard to questions recently under discussion, which is to be read in all churches.

On the last Jewish Yom Kippur or Day of Atonement the lay reader in charge of a Jewish Mission in Brooklyn, N. Y., read Evensong in Hebrew and Yiddish in Christ Church of that city, which is located in a strong Jewish section. At least a thousand people were present during some portion of the service.

Recruits and Parishes

By THE REV. DR. GEORGE G. BARTLETT, Dean of the Divinity School

In the November number of THE CHURCH NEWS I suggested a series of studies of the "recruiting" record of the Diocese, to be presented county by county. The two tables printed below, for the Counties of Bucks and Chester, comprise the first instalment of such a study. The bare facts, as recorded, are here presented without comment of any sort. But I must make certain explanations.

1. The figures given are compiled from the official records of the Diocese. I have reason to believe, however, that these are not altogether complete or even, in all cases, correct. It is my hope that local parochial records and recollections may be drawn upon to supplement and check these data.

2. In particular, it is the case that during the earlier years of the period studied the diocesan records are very imperfect in their information as to the *parochial* connection and provenance of postulants and candidates for Orders. Fuller information may lead to the classification of many names under the proper parish, rather than under the general heading of "non-parochial"; and this will, of course, rectify and better the record of the parishes concerned. In these present tables, naturally, the "non-parochial" postulants and candidates play no part.

3. My study, both of Ministers and of Postulants, is based on a collection of actual names. I am consequently in position to check up with any definite data that may be submitted to me from any interested parish. And I shall cordially welcome any memoranda that may come to me. May I, however, suggest that all such should be *put in writing*—a step that will greatly lessen labor and promote accuracy of comparison?

BUCKS COUNTY			MINISTERS		POSTULANTS			Total, 60 Years
	Date of Union with Convention	Number of Communi- cants, 1923	Rectors or Ministers in Charge	Assistants	1	2	3	
					1864-1883	1884-1903	1904-1923	
A. PARISHES								
1. Bristol: S. James.....	1785	} 324 {	9	..	..	..	..	..
2. " S. Paul.....	1905		3	..	..	..	..	..
3. Centreville (Buckingham): Trinity..	1840		10	..	..	..	..	..
4. Doylestown: S. Paul.....	1847		14	..	..	..	..	..
5. Eddington: Christ.....	1884		6	..	..	..	..	..
6. Hulmeville: Grace.....	1837		11	..	1	1	..	2
7. Newtown: S. Luke.....	1835		13	5	..	..	1	1
8. Yardley: S. Andrew.....	1835		15	..	..	..	..	..
B. MISSIONS								
9. Andalusia: Redeemer.....	..	..	3	..	..	..	..	..
10. Centre Hill: Trinity.....	..	12	1	..	..	..	..	..
11. Country Centre Mission.....	..	..	1	4	..	..	1	1
12. Dolington: S. Wilfred.....	..	9	1	..	..	..	..	..
13. Edgely: S. Paul.....	..	96	..	..	..	..	..	..
14. Fallsington: All Saints.....	..	64	4	..	..	..	..	..
15. Feasterville: Feasterville Mission...	..	5	..	..	..	..	..	..
16. Langhorne: S. James.....	..	55	4	..	..	..	..	..
17. Morrisville: Incarnation.....	..	183	5	..	..	..	..	..
18. New Hope: S. Philip.....	..	12	..	..	..	..	..	..
19. Quakertown: Emmanuel.....	..	81	4	..	..	..	..	..
20. Southampton: S. Columba.....	..	35	..	..	..	..	..	..
Allowance for cases where two or more Cures were served concurrently by one Minister.....			104					
Totals.....			7					
			97	9	1	1	2	4
CHESTER COUNTY								
A. PARISHES								
1. Coatesville: Trinity.....	1869	251	4	1	..	..	2	2
2. Downingtown: S. James.....	1844	214	11	..	..	..	1	1
3. Great Valley: S. Peter.....	1785	24	7	..	..	..	1	1
4. Honeybrook: S. Mark.....	1837	99	11	..	..	..	1	1
5. Kennett Square: Advent.....	1886	73	10	..	..	..	..	..
6. New London (Kelton): S. John.....	1793	17	11	..	..	..	..	..
7. Paoli: Good Samaritan.....	1903	280	4	..	..	..	..	..
8. Pequea (Compass): S. John.....	1810	100	9	..	..	..	..	..
9. Phoenixville: S. Peter.....	1840	327	5	..	..	..	..	..
10. Warwick: S. Mary.....	1808	36	15	..	..	..	..	..
11. West Chester: Holy Trinity.....	1838	407	4	1	3	1	1	5
12. West Vincent: S. Andrew.....	1834	2	7	..	..	..	..	..
13. West Whiteland: S. Paul.....	1828	240	10	..	..	..	..	..
B. MISSIONS								
14. Coatesville: S. Cyril.....	..	34	2	..	..	..	..	..
15. Oxford: S. Andrew.....	..	20	5	..	..	..	..	..
17. Parkesburg: Ascension.....	..	59	5	..	..	..	..	..
18. West Chester: Ascension.....	..	25	1	..	..	..	..	..
Allowance for cases where two or more Cures were served concurrently by one Minister.....			121					
			27					
Totals.....			94	2	3	1	6	10

Quotas for Maintenance Costs, 1924

Budget: Diocese, \$206,976.72; National Council, \$316,920; Total Amount Apportioned, \$523,896.72 for Maintenance Only

To Rectors and those in charge of Parishes and Missions:

After consultation with rectors representing various groups of Parishes of the Diocese in relation to the Quota schedules for 1924, expressing their opinion in groups, personal conferences, and through correspondence, it is evident to the Quota Committee that Parishes are very reluctant to name their own Quota figures. In the first place, they feel that their knowledge of the whole situation is limited and makes it difficult to interpret to their people figures which they might themselves assume. The feeling seems to be that a central committee of the Finance Department, having closer contact with the general situation in the Diocese and in the Church at large, is in a better position to allot a Quota figure than the individual Parishes are to make a self-apportionment. In the second place, where the givings of the past have been less than the mathematical calculation of the share of a particular Parish of the whole Quota for the Diocese, that Parish hesitates to propose to assume less than its share; on the other hand, where the difference is large, it is equally reluctant to assume on its own responsibility a promise of a very large increase in its contributions.

Therefore, it has been recommended by the Quota Committee and approved by the Finance Department of the Executive Council, that a definite Quota figure in relation to the 1924 Budget be communicated to each Parish and Mission. This Quota figure represents the actual amount necessary to be received from each Parish and Mission to enable the Diocese as a whole to raise \$523,896.72.

The serious necessity of having new and strong efforts in many instances to increase the missionary contributions for the maintenance costs as outlined in the Budget is recognized as one of our outstanding diocesan problems. The studies made by the Quota Committee in its approach to the solution of this matter for 1924 have been undertaken with an earnest desire to arrive at a fair and helpful solution. It is believed that all the Parishes and Missions will desire with equal earnestness to cooperate to the very limit of their ability.

WILLINGNESS plus ABILITY equals ASSURANCE of POSSIBILITY

PARISH OR MISSION	Quotas for Main- tenance, 1924	PARISH OR MISSION	Quotas for Main- tenance, 1924	PARISH OR MISSION	Quotas for Main- tenance, 1924
IN PHILADELPHIA					
Advent (Polish).....	\$10	St. John's Free.....	1,100	Edgely, St. Paul's Chapel.....	100
Advocate.....	2,100	St. Jude and the Nativity.....	800	Essington, St. John the Evangelist.....	175*
All Saints', Moyamensing.....	2,200	St. Luke's, Germantown.....	8,500	Evansburg, St. James'.....	100
All Saints', Torresdale.....	3,300*	St. Luke's, Kensington.....	1,050	Fallsington, All Saints'.....	60
All Souls'.....	250*	St. Luke's, Bustleton.....	450	Feasterville, Feasterville Mission.....	25*
Annunciation.....	700	St. Luke and the Epiphany.....	12,500	Gulph Mills, Trinity.....	35
Atonement.....	4,900	St. Mark's, Philadelphia.....	28,550	Gwynedd, Messiah.....	2,500*
Calvary, Northern Liberties.....	550	St. Mark's, Frankford.....	4,000	Great Valley, St. Peter's.....	30
Calvary, Germantown.....	10,950*	St. Martin's, Oak Lane.....	2,000	Hatboro, Advent.....	300*
Christ.....	12,000	St. Martin's-in-the-Fields.....	35,000*	Highland Park, Holy Sacrament.....	300*
Christ Church Chapel.....	550	St. Mary's, Hamilton Village.....	3,300	Honey Brook, St. Mark's.....	75
Christ Church Hospital Chapel.....	50	St. Mary of the Annunciation.....	10	Hulmeville, Grace.....	100
Christ, Franklinville.....	500	St. Matthew's, Francisville.....	5,300*	Ithan, St. Martin's Chapel (see St. Martin's, Radnor)	
Christ, Germantown.....	4,000*	St. Matthias.....	2,400	Jenkintown, Our Saviour.....	7,250*
Covenant.....	2,100	St. Michael's, Germantown.....	3,900*	Kelton, St. John's.....	60*
Crucifixion.....	550	St. Michael's and All Angels.....	150*	Kennett Square, Advent.....	225*
Emmanuel, Holmesburg.....	575	St. Monica's.....	350	King of Prussia.....	75*
Emmanuel, Kensington.....	125	St. Nathanael's.....	1,250	Langhorne, St. James'.....	300*
Epiphany, Germantown.....	2,700	St. Paul's, Aramingo.....	1,200*	Lansdale, Holy Trinity.....	300*
Epiphany, Sherwood.....	4,800	St. Paul's, Chestnut Hill.....	31,000*	Lansdowne, St. John the Evangelist.....	2,100
Gloria Dei.....	2,600*	St. Paul's Memorial.....	2,150	McKinley, St. Andrew's.....	60*
Good Shepherd, Germantown.....	600	St. Paul's, Overbrook.....	10,650	Marcus Hook, St. Martin's.....	75
Good Shepherd, Kensington.....	600	St. Peter's, Philadelphia.....	13,550*	Meadowbrook, Huntingdon Valley Chapel	1,000*
Grace, Mt. Airy.....	8,000	St. Peter's, Germantown.....	6,900	Media, Christ.....	1,600*
Grace, West Philadelphia.....	550	St. Philip's, Philadelphia.....	5,000*	Morrisville, Incarnation.....	250*
Holy Apostles.....	15,000*	St. Sauveur.....	10	Morton, Atonement.....	400*
Holy Comforter.....	400	St. Simeon's, Philadelphia.....	1,600	New Hope, St. Philip's Chapel.....	125*
Holy Comforter Memorial.....	1,100*	St. Simon the Cyrenian.....	1,250	Newtown, St. Luke's.....	750*
Holy Communion.....	1,750*	St. Stephen's, Philadelphia.....	9,200	Norristown, All Saints'.....	900
Holy Innocents, Tacony.....	825	St. Stephen's, Bridesburg.....	650	Norristown, St. John's.....	2,700
Holy Trinity.....	21,900*	St. Stephen's, Wissahickon.....	700	Norwood, St. Stephen's.....	325*
Holy Trinity Memorial Chapel.....	1,450*	St. Thomas', Philadelphia.....	150	Oaks, St. Paul's.....	350*
House of Prayer.....	730*	St. Timothy's, Roxborough.....	1,650	Oxford, St. Andrew's.....	15
Incarnation.....	3,600	St. Titus, Elmwood.....	100	Paoli, Good Samaritan.....	3,750
L'Emmanuel.....	100	The Saviour, West Philadelphia.....	10,200	Parkesburg, Ascension.....	225*
Mediator.....	4,800	Transfiguration.....	35	Phoenixville, Hungarian Church.....	10
Messiah, Port Richmond.....	275*	Transfiguration Mission.....	60	Phoenixville, St. Peter's.....	3,500*
Phillips Brooks Memorial Chapel.....	650*	Trinity, Oxford.....	2,400*	Pottstown, Christ.....	1,300*
Prince of Peace.....	2,150*	Trinity Chapel, Crescentville.....	550*	Prospect Park, St. James'.....	250*
Pro-Cathedral of St. Mary.....	3,550*	Zion, Southwark.....	1,250	Quakertown, Emmanuel.....	150*
Redeemer (Polish).....	10	OUTSIDE PHILADELPHIA			
Redemption.....	2,100*	Ambler, Trinity Memorial.....	550	Radnor, St. David's.....	3,500*
Resurrection.....	3,700	Andalusia, Redeemer.....	500*	Radnor, St. Martin's (including Ithan,	
St. Alban's, Olney.....	550	Ardmore, St. Mary's.....	6,700*	Chapel).....	3,200*
St. Alban's, Roxborough.....	250	Bala, St. Asaph's.....	6,500*	Ridley Park, Christ.....	1,700*
St. Ambrose.....	750*	Bristol, St. James'.....	1,250	Rockdale, Calvary.....	500*
St. Andrew's, Philadelphia.....	200	Bryn Mawr, Holy Cross Chapel.....	10	Rockledge, Holy Nativity.....	950
St. Andrew's, West Philadelphia.....	2,150	Bryn Mawr, Redeemer.....	11,050*	Rosemont, Good Shepherd.....	9,400*
St. Augustine's.....	550	Buckingham, Trinity.....	50	Royersford, Epiphany.....	200
St. Barnabas, Germantown.....	550	Center Hill, Trinity.....	25*	Somerton, St. Andrew's.....	25*
St. Barnabas, Kensington.....	550	Chadd's Ford, St. Luke's.....	35*	Southampton, St. Columba's.....	175*
St. Barnabas, West Philadelphia.....	1,050*	Cheltenham, St. Paul's.....	9,550	Swarthmore, Trinity.....	275*
St. Bartholomew's.....	550	Cheltenham, Trinity.....	175*	Upper Merion, Christ.....	950*
St. Bartholomew's, Wissinoming.....	750*	Chester, St. Luke's.....	200*	Valley Forge, Washington Mem. Chapel..	500
St. Clement's.....	8,000	Chester, St. Mary's Mission.....	150*	Warwick, St. Mary's.....	60
St. Cyprian's, Elmwood.....	10	Chester, St. Paul's.....	5,300*	Wayne, St. Mary's Memorial.....	6,350*
St. David's, Manayunk.....	2,150	Clifton Heights, St. Stephen's.....	650*	Weldon, St. Peter's.....	650
St. Elisabeth's.....	550	Coatesville, St. Cyril's.....	10	West Chester, Ascension Mission.....	10
St. Gabriel's, Feltonville.....	600*	Coatesville, Trinity.....	550	West Chester, Holy Trinity.....	2,100
St. George's, Richmond.....	550	Collingdale, Trinity.....	200	West Manayunk, St. Andrew's.....	150
St. George's, Venango.....	125*	Compass, St. John's.....	50	West Whiteland, St. Paul's.....	550*
St. George's, West Philadelphia.....	550	Concord, St. John's.....	100	Whitemarsh, St. Thomas'.....	5,500*
St. Giles', Stonehurst.....	150*	Conshohocken, Calvary.....	3,800*	Willow Grove, St. Anne's.....	150*
St. James', Philadelphia.....	18,650	Cynwyd, St. John's.....	2,000*	Wyncote, All Hallows.....	2,600*
St. James', Hestonville.....	550*	Darby, All Saints'.....	550	Wynnewood, All Saints'.....	3,000*
St. James', Kingsessing.....	650	Dolington, St. Wilfred's.....	15	Yardley, St. Andrew's.....	260*
St. James the Less.....	1,800	Downingtown, St. James'.....	750*		
St. John Baptist.....	650	Doylestown, St. Paul's.....	550		
St. John Chrysostom.....	400*	Drexel Hill, Incarnation.....	300		
St. John the Divine.....	450	Eddington, Christ.....	100		
St. John the Evangelist.....	800	Eddystone, St. Luke's.....	25		
				Total.....	\$511,045
				Miscellaneous.....	12,855
					\$523,900

* The Quota figure for these 89 Parishes and Missions should apply to Forward Work as well as Maintenance, when the total contributions from the Diocese make it possible to do so.

The Woman's Auxiliary Department

Edited by MRS. Z. B. PHILLIPS

A New Way to Pay Old Debts

It would seem impossible that there is anyone in this Diocese who does not know how Pennsylvania stands in relation to the Quota assigned to it by the National Council for the year 1923. In case, however, that there is any misunderstanding on the subject, let us try to make a clear statement of facts and then see what remedy we can apply to change them.

Pennsylvania was asked in the beginning of 1923 for \$300,000 for maintenance of existing work *outside* the Diocese, that is for the upkeep of Hospitals, Schools, Mission Stations, Universities, Salaries, etc., all that goes to keep up all the Evangelistic and Educational and Social Service work which our Church has undertaken. Of this amount approximately \$200,000 has been paid in to New York, leaving about \$100,000 which some people object to calling a debt, but which no one can object to calling a very serious obligation. If our Diocese was the only defaulter in this matter, it would be equally serious for us, but not such a tragedy for the National Council. The fact is Massachusetts, New York and other large Dioceses are equally delinquent and the stand that Pennsylvania takes in this unfortunate situation will not only affect the Budget of the National Council, but also the morale of these other Dioceses. The remedy to apply to this matter is to put our shoulders to the wheel and seriously and earnestly resolve to change it.

To this end a Sacrifice Week will be held in January from 20th to 27th, inclusive, which will have the fol-

lowing points for its aim: To bring home to every person in the Diocese their share in the payment of the debt of \$100,000 incurred by the Diocese for the year 1923 for the actual maintenance of the general missionary work of the Church. Method: To set apart a week in the end of January during which everyone shall be asked to give up something at real cost to themselves, and that the money saved should be given toward this object. Approach: Through the Church Service League (which is composed of all the organizations working in the Diocese, Diocesan officials and members at large) to reach everyone of the 68,000 communicants, and everyone else attending the service of the Church in the Diocese who should feel this responsibility. Means: Special meeting of the Church Service League. Recommendations that Celebrations of the Holy Communion and special services of Intercessions be held throughout the week. Recommendations that small groups in each Convocation be gathered together in order to reach individuals. Explanatory leaflets with suggestions for sacrifice. Envelopes for the collection of sacrifice money.

With its slogan, "The Cross means Sacrifice," one determined effort will place us in the honorable position of having paid our debts and with the happiness of knowing that all those many gifts for the forward work of the Church will then be credited to us for our share of the Priorities.

FRANCES SCOTT.

AN INDIAN'S CONTRIBUTION

The Indian's Hope is watching with great interest the work of that fine flower of the Dakota Indian Missions, namely, Miss Ella Deloria, daughter of a Sioux Indian chief who has been for over thirty years a faithful priest of the Church, the Rev. Philip Deloria of St. Elisabeth's, Wakpala, S. Dak. Miss Deloria is a graduate of Columbia University and is now working as Recreational Secretary of the Y. W. C. A. in the Government Indian Schools where many of the Church's children are being taught. Miss Deloria's special work is physical training and hygiene. So many people have an idea that the Indians are a healthy strong race; but this is not so, as in contact with the white race the Indian's physique offered no resistance to the white man's diseases, and changed living conditions have also robbed the Indians of that splendid health that was theirs in

the free roving life of mountain, plain and forest. During the summer vacation for the last two or three years Miss Deloria has assisted Bishop Burleson at Convocation in South Dakota, helping to entertain the young people and interest them in the Church. A recent letter from Lee F. Hammer to Mr. John M. Glenn of the Russell Sage Foundation makes a very favorable comment on Miss Deloria's report on "Health Education for Indian Girls." The Indian's Hope regrets that the Church has not yet a place for Miss Deloria's talents and training.

All the members of the Indian's Hope are asked to remember that our "big special," Priority No. 5, now in its second year, is a pledge, an obligation of honor for three years and we must present to our Parish Auxiliaries the pressing need of raising the money which is to increase the salaries of five workers in the Duluth Indian Field.

GERTRUDE BANKS DOUGHERTY.

DR. REIFSNIDER TELLS OF TOKYO DISASTER

At the November meeting of the Foreign Committee Doctor Reifsnider made a stirring address on the recent earthquake in Japan.

At the time of the earthquake there were 125 patients in St. Luke's Hospital. As soon as the first shock was over, the doctors and nurses began to get the patients out, taking most of them to the Nurses' Home. But as the flames came nearer to that building they had to be removed. Those who were able to walk were taken down to the river and given blankets to wet and put over their heads.

Not a life was lost among our doctors or nurses or teachers, nor their families, nor even the people in their houses. With the exception of a few slight bruises, they were unhurt.

The morning after the earthquake, Doctor Reifsnider went for a distance of nine or ten miles through the heart of Tokyo. Dead bodies were every-

where; even the smell of burning flesh was noticeable throughout the city.

In the slums of Tokyo there is a large open space of ground about ten acres in extent. The night of the disaster, 32,000 people gathered in this place, trying to escape the fire. The next morning all but 100 were found dead. These had managed to wet their kimono in mud puddles and to keep their heads covered.

Many people were killed by great ten-foot beams of sheet-iron, which were ripped from the roofs of houses and went swooping about like bats.

At the railroad station there were about 30,000 people (three days after the earthquake). The pressure was so great that children were being smothered. People climbed onto the roofs of the cars and hung all around the engine, prepared to ride fifteen miles in this condition. Doctor Reifsnider waited for four trains and then decided he would rather walk the fifteen miles than ride in such a way. At the end of the fifteen-mile walk he boarded a train and rode for seventy-five miles in a washroom, sitting in a washbasin. In this train two people were smothered.

These people had had no food or drink for three days. At each station were people with water and food. Those nearest the windows grabbed the food first. There was no distinction made between Orientals and Westerners.

In this way Doctor Reifsnider delivered his message to Bishop McKim, who sent it to us.

Already the Japanese look upon the disaster as a punishment for national sin. They were up and doing from the very start. The Prince Regent was in the Imperial Palace at the time of the earthquake. He was advised to go away, but he refused, and lived for one week in a tent. The Cabinet decided to cut the Army and Navy budget drastically and throw this large sum of money into relief. The whole sympathy of the world is with Japan today; she has no enemies. C. R.

CHURCH PERIODICAL CLUB

The Annual Meeting of the Church Periodical Club will be held in the Assembly Room of the Church House, Wednesday, January 30, 1924, at 2.15 P. M. Bishop Garland will open the meeting. Speakers for the Annual Meeting will be Miss Mary Wood, Boone University, China, and Miss Mary Thomas, National Executive Secretary of the Church Periodical Club. Come and bring your friends.

MRS. A. F. KEMPTON,
Correspondent.

IS IT WORTH WHILE?

The delegates to the December meeting of the Committee on Colored Missions had an opportunity to hear what a graduate of St. Augustine's School, one of the Schools of the American Church Institute for Negroes, can do for the advancement of her race.

Miss Maria McIver is now the supervisor of sixty-eight schools in Halifax County, North Carolina, and her aim is to make all these eventually Rosenwald Schools, that is, a type of school which is supported one-third by Mr. Rosenwald, of Sears, Roebuck Company, who is very much interested in the education of the negro youth; one-third comes from the community and the other one-third from the State. These people of Halifax County are very anxious, and are trying hard to get a better type of school building and to do away with the old one-room type. This shows how they really appreciate the advantages of an education and are willing to help themselves in getting one, and it also shows how important it is to have teachers for the colored people from among their own race.

The Church Institute for Negroes at St. Augustine's trains women for just this sort of service, and it is most worthy of our support, for by contributing to the Institute we help not only in the actual maintenance and upkeep of their schools, but we effect the education of countless negro children who are already being taught and many who will yet learn how to become useful citizens of our land.

THE BISHOP'S DAY*

Away back in the autumn of 1912 there was held, at Grace Church, Mount Airy, an all-day Devotional Meeting and Conference for the Germantown and Chestnut Hill Branches of the Woman's Auxiliary. Truly, this was a happy thought—the gathering together of the women, at the beginning of their working year, for the inspiration of common prayer and conference. What wonder that the outgrowth was the annual Bishop's Day, which has been for so many years a feature of Auxiliary life not only in the Convocation of Germantown, but in other parts of the Diocese.

An invitation from the Auxiliary of St. Luke's Church, Germantown, was accepted for Bishop's Day, 1923. It was a day of joyous fellowship, but there was a shadow of sadness over all because of the ever-present thought that it was the last one with our beloved

Bishop Rhineland as the shepherd of the flock.

There were about 350 women present at the service of Holy Communion and address. It was most gratifying to have quite a number of the clergy with us throughout the day. At noon there were intercessions, followed by luncheon and a conference.

It would be folly to attempt a report of the Bishop's sermon, as it is impossible to do it justice. However, it seems selfish not to share the text with the other women of the Diocese, as it gives verbatim the four points stressed, and those who have listened to the Bishop year after year can easily read between the lines much of his farewell message of instruction.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. St. Jude 20, 21.

First: Building up yourselves on your most holy faith. Build gradually and with a plan. Study the plan. The plan must be God's plan. God's plan is "your most holy faith," of which the Creeds are the guide posts along the way.

Second: Praying in the Holy Ghost. The heart and center of the Christian religion is the Holy Spirit, praying with us, putting Himself into us to guide and strengthen.

Third: Keep yourselves in the love of God. Do not think so much about your love to Him (that will come) as of His love to you, for it is a mighty power which shall hold you safely.

Fourth: Looking for the mercy of our Lord Jesus Christ unto eternal life. The crowning consummation of the Christian's life is expectation. Always the images of Buddha have closed eyes—looking within. The eyes of the Saint are open, looking up—expecting.

Dr. Loaring Clark was the speaker at the conference. After his address the Bishop opened the question box, remarking that the questions were growing harder and harder each year and that he was not at all sure that he would be able to answer them. It goes without saying that he was quite equal to his task!

The day closed at 3.30 with roll call and the benediction.

IN EVERYTHING GIVE THANKS

With grateful, loving hearts, the women of the Convocation of Germantown "give thanks" for ten blessed Bishop's Days.

M. C. S. N.

* This was received too late for the December issue.—Ed.

EDUCATIONAL NOTES

Remember Diocesan Educational Day at the Church House, Thursday, January 24th.

8.30—Celebration of the Holy Communion.

9.30—Diocesan Breakfast.

10.30—Classes.

2.30—Conference.

3.30—Pageant.

If you could have dropped into the Church Woman's Club (on the third floor of the Church House) on any Monday morning during Advent, you would, I am sure, have been struck by two things: first, the animation in the faces of the thirty to forty people who were there, and, second, the immense amount of information eagerly being given out by each one present.

If you had asked, "Who are these people, and what is it that they are all so interested in?" my answer would have been, "This is no more nor less than a Normal Mission Study Class carried on by the Discussion Method, and led by Mrs. Pilsbry, the Educational Secretary of the Diocese."

The subject they are studying is Japan—that far-away mysterious and beautiful country which is teeming with human souls who are racing breathless in their mad rush toward civilization and progress. The Japanese are a people bidding fair to become leaders among the nations of the world, but leaders whose ideals are clouded, and whose religious systems have failed to furnish them with the foundations of true moral and spiritual life. Through the seven sessions of this Advent Class, the picture has become more and more clear, the watchword, "The Incarnation," more and more vivid, until it has shone forth from the eyes of every member.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Classes on the subject of "The Church in Japan" will be held during Epiphany in the following parishes, to which all are welcome:

The Church House, January 7th, 10.30 A. M.; Leader, Mrs. Henry A. Pilsbry.

St. James, Twenty-second and Walnut Streets, Thursday, January 3rd, 8 P. M.; Leader, Rev. Benj. Burd.

All Saints, Moyamensing, Tuesday, January 8th, 8 P. M.; Leader, Mrs. Natalie Longstreth.

St. Asaph's, Bala, Wednesday, January 9th, 8 P. M.; Leader, Rev. N. B. Groton.

Prince of Peace, Wednesday, January 9th, 8 P. M.; Leader, Rev. Lloyd Smith.

St. Matthias, Wednesday, January

9th, 8 P. M.; Leader, Mrs. Lloyd Smith.

St. Luke's, Germantown, Class for young girls, Thursday, January 10th, 3 P. M.; Leader, Mrs. E. B. Earhardt.

REMEMBER SOLDIER BOYS AT CHRISTMAS SEASON

Eight hundred Christmas gifts were sent to the soldier boys of the United States Army at Edgewood Arsenal, Maryland, December 21st, leaving the Church House late that afternoon in army trucks.

The girls of the Camp Dix Committee of the Diocesan Committee of the Woman's Auxiliary joined with the Emergency Aid of Pennsylvania in response to an appeal from Chaplain C. W. B. Hill for a Happy Christmas for the 800 men stationed at the Arsenal. Each package contained one-half pound box of candy and a surprise gift.

Our thanks are due to the girls of the Camp Dix Committee and to the generous donors of individual gifts, which made it possible to complete the full quota of packages.

THE CAMP DIX COMMITTEE.

THE DIOCESAN BIBLE CLASS

Could more people realize what an inspiring hour they might spend attending the Diocesan Bible Class, I am sure more would avail themselves of the privilege. The class, led by Mrs. Pilsbry, meets every Friday morning, from 11 to 12 o'clock, at the Church House.

This year the subject for study is "The Life of Christ," and how could that fail to be both interesting and inspiring to those who love Him? That is the predominant feeling in the class—that one is amongst those who truly love Him and are trying to see and realize Him more fully.

One trial hour spent in this class will, I am sure, not end there, but will cause an eager looking forward to the same hour the next Friday.

It is an opportunity and privilege one should not miss: a chance to get a little closer to our dear Lord in these busy, busy days and to take into our everyday life a stronger realization that we have seen and been with Jesus.

HANNAH M. CROWELL.

The Bible Class is now an established Diocesan institution and if it is to fulfill its mission to the utmost, should be a training class for leaders of similar groups in the parishes. This use of the class is strongly urged, and any parish desiring such a leader may apply to Mrs. Pilsbry, when one will be supplied. Or a member of the parish may be sent to the class to return to lead such a group. The course runs through the season and entrance may be at any time.

E. D.

MISSION STUDY CLASS NOTES

The Epiphany session of the Diocesan Normal Mission Study Class will begin Monday, January 7th, at 10.30 A. M., in the Church House. This class is still open for registration and it is hoped as many as possible will take advantage of it.

The ideal for the Diocese should be a Study Class in every parish. This aim is far from being fulfilled, but progress toward it is being made. The Advent Class, whose sessions have just ended, included among its members five priests of the Diocese, and one could wish that more of our clergy would take advantage of the method of intensive instruction for their people.

Parishes desiring classes should either send representatives to the Normal Class to return later and lead their own parish classes, or will be sent a leader if they so desire.

Every parish in the Diocese should have the message of the Mission Study course this year. The subject, Japan; the Watchword, Incarnation—the Assignments given to us as the last gift of Bishop Rhinelander before his retirement. Surely out of loyalty to our beloved Bishop every parish in the Diocese will make an effort to put the message of this year's class before its people.

THE CO-OPERATIVE SHOP

This work has now proved its success by the fact that the Founders are now sending clothes to their Church members to California, Florida, Virginia, Georgia, Long Island, and to many towns in Pennsylvania.

We are also remaking, dyeing and cleaning old costumes which have been sent to the Shop, and in this way they are made to look like new. Thus, two brides have been completely outfitted this season, and three more have been promised their complete trousseaux within the year.

Owing to a misprint in the December issue, it was stated that only sixteen pairs of shoes had been sold during the summer months. Whereas, the correct amount given was 186.

WORK AMONG FOREIGN BORN

A group of the ladies of the Social Service Committees of West Philadelphia recently met at the residence of Mrs. Davis, 4510 Chester Avenue, to inaugurate some definite work among the foreign born in that part of the city. It is hoped that gatherings of this sort may be held frequently, that those working among foreigners may compare notes of their respective experiences, interest others and secure co-operation in this work both in its civic, social and religious aspects.

GIRLS' FRIENDLY SOCIETY

The Annual Missionary Service for the Candidate Classes was held on December 8th, in the Parish House of St. Matthew's Church. About 200 were present, representing thirteen of the classes. Mr. McKechnie, of St. Paul's University, Tokyo, interested the children very much in what he told them of Japanese customs and Japanese children, and Miss Marjorie Taylor gave an illustrated talk on the work at Rosebud Mission, S. D. The offering was for Japanese Relief work.

The usual Autumn Neighborhood Conference has been held in each District, all well attended and good reports of work accomplished and future plans. At the Schuylkill Valley Conference Mrs. Charles Pancoast spoke on the general conditions in China and Japan. At Germantown and Chestnut Hill Conference, Mr. Charles L. Beury, of the Philadelphia Forum, gave an illustrated account of his recent visit to the Holy Land. In South Philadelphia, Miss Harriet Dunn, from the Central Office in New York, Executive Secretary for work among the Foreign Born, gave a forceful talk on the opportunities for such work. The West Philadelphia Conference was addressed by Dr. Ann Tomkins Gibson. North Philadelphia asked its members to write papers on a given subject, and some good suggestions were given on "What I would do if I were a Branch Secretary."

The Society has opened a Diocesan Information Bureau at its office in the Church House, for the use of its membership. Office hours are Monday, Tuesday and Wednesday, from 10.30 A. M. to 12.30 P. M., and from 2 to 5 P. M. The Bureau contains information about Branch programs, plays, descriptions of entertainments, samples of hand-work, etc., and should be a great help to all the Branches in their work.

Miss Maule, Miss West, one of the Vice-Presidents, and Miss Emma Spiess, of the Senior Members Club, represented the Diocese at the Synod of Washington.

The Senior Members Club held a bazaar in November, at the Guild House of Holy Trinity Memorial Chapel, and realized over \$900, which is to be divided between an Emergency Loan Fund and the G. F. S. Rest Room Endowment Fund. The Club has suffered a loss in the recent death of Miss Anna Magee, an Honorary Associate, who was one of its most regular and interested attendants. She was also Treasurer of the Rest Room Endowment Fund.

The Annual Missionary Service for Members and Associates will be held January 27th, at 7.45 P. M., in the Church of the Incarnation, when Bishop

Department of Christian Social Service and Institutions

The Department of Christian Social Service is charged by the Canon "to study social problems and opportunities for social service and their relation to the Church and the relation of the Church to them, and to take such action in connection with the above as shall seem proper."

A committee of the Department, in presenting its report, begged the members to bear in mind the definition of the purpose of Christian Social Service as set forth by the National Council:

"The Social task of the Church is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relationships which men bear to one another."

With this in mind the Committee suggested the formation of a series of subcommittees whose functioning will automatically create a Program of Activity. This recommendation was approved and a Committee on Committees authorized to assign the members of the Department. This has been done, with the following results:

1. *Committee on Principles* (with special purpose of getting Christian into Christian Social Service): Rev. W. Arthur Warner, 533 Arch St., Phila.; Rev. Louis C. Washburn, D.D., 2030 Delancey St., Phila.

2. *Committee on Publicity*: John M. Canfield, North Glenside, Pa.; Reynolds D. Brown, 202 S. 19th St., Phila.

3. *Committee on Parish Contacts*: (a) Individual parishes, (b) Groups of neighboring parishes: Mrs. George C. Davies, 4506 Chester Ave., Phila.; Rev. Wood Stewart, 8020 St. Martin's Ave., Phila.

4. *Committee on Law and Order*: Rev. Percy R. Stockman, 201 Walnut St., Phila.; Rev. Louis C. Washburn, D.D., 2030 Delancey St., Phila.; Rev. W. Arthur Warner, 533 Arch St., Phila.; Mrs. William J. Taylor, 1825 Pine St., Phila.; George B. Hawkes,

1429 Chestnut St., Phila.; William A. Lippincott, Jr., 315 Arch St., Phila.

5. *Committee on Public Institutions* (each parish to find out what can be done for institutions in its locality; Home for the Indigent, Prisons, Hospitals, Houses of Refuge, etc.): Dr. James W. Wister, 5430 Germantown Ave., Phila.; Rev. Charles E. Eder, 107 Nevin St., Ridley Park, Pa.; Morris Earle, 2139 Locust St., Phila.; Samuel F. Houston, Real Estate Trust Bldg., Phila.

6. *Committee on Morals* (moving pictures, sex education, recreation): Miss Margaret Maule, 21 S. 21st St., Phila.; Mrs. Thomas Potter, Jr., Montgomery Ave., Chestnut Hill; Dr. William H. Jefferys, 225 S. 3rd St., Phila.; Rev. Charles E. Eder, 107 Nevin St., Ridley Park, Pa.

7. *Committee on Co-operation With Other Religious Groups*: Mrs. Edwin C. Grice, 3318 Arch St., Phila.; Rev. Percy R. Stockman, 201 Walnut St., Phila.

8. *Committee on Unemployment*: William A. Lippincott, Jr.

9. *Committee Information Related to Social Agencies*: (a) Council of Social Agencies, (b) Mother's Assistance Fund, (c) Old Age Assistance Commission: Deaconess Colesberry, 2029 S. 8th St., Phila.; Rev. W. Arthur Warner, 533 Arch St., Phila.

10. *Committee on Inter-Racial and International Fellowship*: Clinton Rogers Woodruff, 703 North American Bldg., Phila.; Samuel F. Houston, Real Estate Trust Bldg., Phila.; Mrs. Edwin C. Grice, 3318 Arch St., Phila.; Rev. Carl E. Grammer, D.D., 19 S. 10th St., Phila.; Rev. George W. Lamb, Hatboro, Pa.

11. *Committee on Rural Work*: Rev. Jules E. Provost, M.D., Glen Loch, Chester County, Pa.

The Vice-Chairman of the Department is ex-officio a member of the Sub-Committees.

Tucker will tell about the Day Nursery in Kyoto, Japan, one of the objects for money gifts from the Society during 1924. A cordial invitation is given to all who are interested.

Miss Helen Lade, Doctor Teusler's secretary, wrote from Kyoto that she had bought 500 yards of blue cloth and white drilling from the Salvation Army, and ten or twenty volunteers had completed twenty-one nurses' uniforms and seventeen doctors' coats in three days. The staff had only the clothes they had on when they escaped

EXPLANATION OF OMISSION OF MR. WOODRUFF'S NAME

In the several printed announcements sent out in connection with the Bishop Rhinelander Testimonial Fund over the names of the members of that committee the name of Mr. Clinton Rogers Woodruff should have appeared as a member of the committee. It was inadvertently omitted on the announcements. Mr. Woodruff was appointed a member of the committee by Bishop Garland when the committee was formed immediately following the Diocesan Convention of last May.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

An Anglican Tradition

One of the many interesting American contributions to country Church literature is a volume, published in 1911 by Ezra S. Tipple, of Drew Theological Seminary, beautifully illustrated with photographs taken by the author. It is entitled, "Some Famous Country Parishes."

All of the parishes therein described are parishes of the Church of England. Among the world's distinguished country parsons, George Herbert, John Keble and Charles Kingsley hold a foremost place. But among the well-known clergy of the Church of England, they are by no means the only men who found happiness and satisfaction in the service of a country cure. Dean Church devoted nineteen years of his ministry to the rectorship of a little village of only 200 people. Edward Stanley, father of Dean Stanley, was for thirty-two years rector of the little country parish of Alderley. While there he wrote his "Familiar History of British Birds."

Both of these men left their rural fields, the one to become Dean of St. Paul's, the other to become Bishop of Norwich, with many misgivings and with profound regret. S. Baring Gould, for many years a

country priest, was the biographer of another, the Vicar of Morwenstow. Augustus Jessopp, J. R. Illingworth, the late J. H. Skrine found country parishes worthy of the best service they could give.

For some years the writer collected from the "Guardian" biographical notices of men who had been during all of their ministry, or at least for many years, country parsons. The number of men of more than average reputation for ability and devotion is surprising. J. H. Hammond, in his little book, "The Country Parson," opens his first chapter with the words: "There is probably no calling in the world which offers a greater sphere of real usefulness to our fellow-men than that of the country parson." When Mr. Hammond wrote this book, he had been for twelve years vicar of a small and isolated country parish, which, says his Bishop, he awakened to vigorous life.

To set a high value on the Church's ministry in the country; to find in the life and work of the country parson a sphere of duty worthy of the best devotion we can give to it, is one of the cherished traditions of the Anglican Church. Are we living up to our heritage?

THE CHURCH AMONG THE HILLS

BY GEORGE H. RANDALL

Lay Reader

If you wish really to learn to appreciate and love your Church, try getting out on the firing line. There is something stimulating in *mining for character*—and finding it—where sometimes one would think it difficult. In a former number of THE CHURCH NEWS I have already told the story of our Church's mission at Gulph Mills, but it is a continued and constantly renewed story. The Editor of the Rural Church Department has asked me to contribute a few paragraphs this month, and I am glad to do so.

Gulph Mills is a little community of a few hundred people between Villanova and Norristown. Half of the people live on what is known as Rebel Hill, and the remainder in the valleys round about. A few are well-to-do, and have commodious and modern homes, but most of the people are housed in small cottages and tenements. On the sum-

mit of Rebel Hill, a part of the district, or in some of the back valleys surrounding it, one would have to think very hard to keep himself believing that he stood within fifteen miles of William Penn and his famous hat on the top of Philadelphia's City Hall tower! It is all very foreign in its aspect, and reminds one of the scenes in the untouched back country of Wales or England, or of many quiet and peaceful places on the Continent.

Last night at our Chapel—Trinity—Bishop Garland confirmed the third class to be presented during the thirty months of my work as lay reader in charge, and the beautiful little stone church was filled. We have less than thirty communicants, but many of them are *building character*. We have a Church School of fifty, and a Girls' Friendly branch of twenty active members, besides associates. A men's club has met regularly during the winter months, headed by a middle-aged farmer of the community. With our own hands seven or eight of us have planted a fine hedge-row about the mission property, working during the long summer daylight hours "after supper."

Each week the Chapel Basement is opened for a social time, the Girls' Friendly having charge, and each month there is a Community Night, when all the town is asked to come.

We need help. Mr. Alfred C. Arnold, of the Church of the Saviour, is giving himself unstintedly as my associate in the work, but I need a Church School superintendent, and one or two others to assist in parish calling. It is a wonderful opportunity for a Brotherhood Chapter that "cannot find a specific work to do." Quite a number of people in the Diocese are aiding us in one way or another, and every now and then someone from a neighboring parish drops in for the night service.

Our greatest need now is a set of pews, for my people are saying—we have only folding chairs—"Why cannot we make it inside more like a real church?" Before this meets the eye of the reader we shall have held our annual Christmas Church School treat in the Basement. That Basement we spell with a large B. And the town surrounding us is spelling it with a large B, for it is the only public hall of any kind in the place.

Mortuary Chapel and Library, St. James' Church, Perkiomen

In 1732 the Rev. Alexander Howie, the missionary sent out by the Society for the Propagation of the Gospel to serve St. Thomas' Church, Whitemarsh, and St. James' Church, Perkiomen (or Perquahoma, as it was then called), wrote the Society that there was a flourishing parish school at the latter place, with two masters who assisted him in the church work.

For considerably over a hundred years this school continued to minister to the educational needs of a large area. Gradually, with the development of the free public school system, this school lost its patronage and finally was closed and the old building became a ruin.

This long term of educational service is to be perpetuated. The building has been restored, preserving as much as possible of its original fabric, and a part of it will be used as a public library. It will be ready for use by the first of the year.

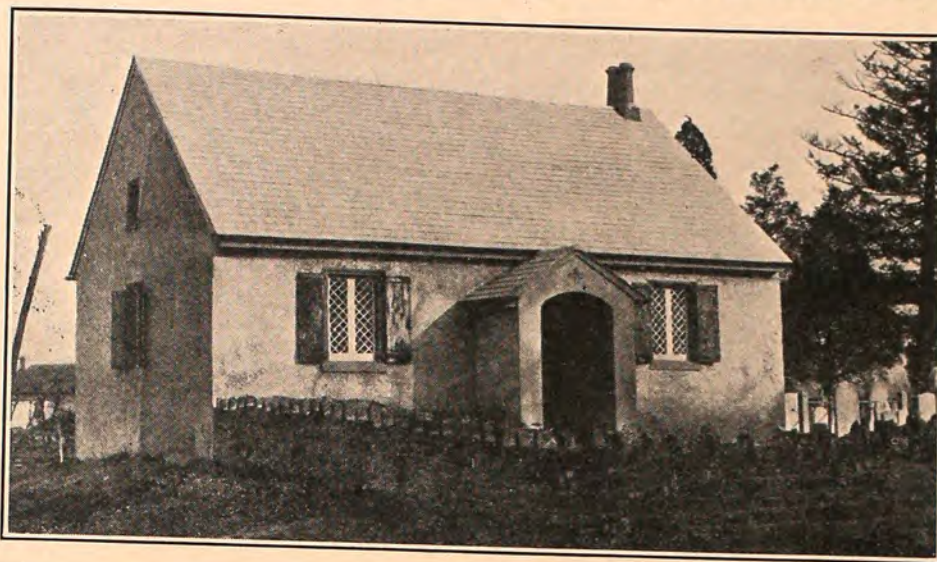
Separated from the main room by folding doors is a beautiful mortuary chapel with receiving vaults in the crypt. This will be used for funerals and for Week-day Celebrations. Above the altar is a most striking mural painting of the Christ, holding in His hands a chalice, the radiance from which forms a cross. This is the gift of the artist, H. W. Decius.

The library room, having an attractive fireplace, will be equipped with a radio set and lantern for educational and recreational use. Contributions of books and magazines are desired, so that the building may be of greatest usefulness to the community.

The restoration of the building was made possible by the use of endowment funds that were not available for any other parish purposes. The descendants of the old worshipers of St. James' Church, who have an organization holding annual reunions, have undertaken the finishing and furnishing of the room, which will be used as a library. The building will be ready for use by January 1st.

ST. JAMES', PERKIOMEN

A deeply interested group has just completed the Mission Study Course on Japan, in St. James' Parish, Perkiomen. The study was conducted by Deaconess Morris and was attended by many persons not directly connected with the parish, meeting weekly at the rectory in Evansburg. The Woman's Auxiliary of the same parish meets twice a month, from 10 to 3.30 o'clock, for sewing, and have already doubled their quota of work for Missions.



CLERGYMEN WIN AGRICULTURAL ESSAY PRIZE

At the annual meeting of the Royal Lancashire Agricultural Society, at Preston, the result was announced of the essay competition in connection with the Liverpool show, the subject of which was "Agriculture in relation to Town Life," a prize of £1 a week for life being offered. Mr. W. E. Hale, chairman, said it had been recognized for a very long time that people had not taken the interest in agriculture they ought to do. It has been hoped that the essays would provide something worth publishing as a form of propaganda throughout England. The prize of one pound per week for life had been divided, on the recommendation of the adjudicator, Sir H. Rider Haggard, between two clergymen.

It was subsequently announced that the winners were the Rev. T. C. Porteus, vicar of St. John's, Coppull, Chorley, and the Rev. A. J. Allen, vicar of Trealess, near Kirkham.—From *The Farmer and Stockbreeder*, London.

ST. LUKES', CHADD'S FORD

The Annual Meeting of the local branch of the Needle Work Guild of America was held at St. Luke's on Wednesday, November 14th. About eighty-five members and visitors were present.

After the report of the secretary and treasurer and a brief address by the rector, Rev. David L. Sanford, there were several interesting addresses by representatives of institutions and missions helped by gifts of clothing from the guild, after which the members lingered to examine the garments displayed as the result of the year's work. These garments, all new and beautifully made, reached the number of 2200. In addition to these gifts, the gifts of money amounted to \$60.

ST. MARY'S, WARWICK

In this old country parish, under the leadership of such past rectors as Rev. Caleb Cresson, Rev. Chas. F. Scofield and Rev. Samuel N. Kent, an important community and missionary work has been carried on, a work already familiar to readers of *THE CHURCH NEWS*.

The missionary work of the parish has been still further extended by the present rector, Rev. Geo. D. Harris.

In addition to the work at St. Mary's, Mr. Harris now conducts, from Warwick as a center, services at the old Bangor Church, in Churchtown, in the Diocese of Harrisburg, at St. Thomas' Church, Morgantown, in the Diocese of Bethlehem, and at St. Andrews, West Vincent, in our own Diocese. At Morgantown a new Church has been built on the site of the old one, which was burned some years ago. A large congregation, gathered from all the country round, attended the opening service in the summer. Bishop Talbot was present and preached the sermon, and an address was made by Archdeacon Walter, of Bethlehem, and an account of the building of the new Church was given by Prof. Plank, of Lafayette College, one of the laymen of the parish. A bountiful luncheon was served in the parish house by the ladies.

At St. Mary's a special Armistice Day Service was held on Sunday, November 11th, at which a former rector, Rev. Mr. Cresson was present.

A "Chicken Supper and Christmas Bazaar" was held at St. Mary's Parish House on Saturday evening, December 8th. It was given by the Guild of the parish. Over 100 suppers were served and all of the fancy articles, cake, ice-cream, etc., were sold. A goodly sum was added to the Church treasury.

HOLD MEMORIAL SERVICE FOR REV. J. K. MOORHOUSE

On Sunday afternoon, December 15th, a Memorial Service for the beloved rector of Calvary Church, Conshohocken, the Rev. J. Kennedy Moorhouse, was held in that church. The Rev. Joseph P. Morris, Vicar of the Chapel of the Prince of Peace, Philadelphia, preached the memorial sermon.

A splendid tribute was paid to Mr. Moorhouse at a Union Thanksgiving Service held in the Lutheran Church in Conshohocken on the eve of Thanksgiving Day. Sympathy was expressed for his family and for the congregation of Calvary Church. Attention was called to the vacant chair on the platform, which suggested the first absence in twelve years from the Thanksgiving service of Mr. Moorhouse.

Following is a resolution adopted by the Girls' Friendly Society of Calvary on the death of Mr. Moorhouse:

"In the death of the Rev. John Kennedy Moorhouse, Calvary Branch of the Girls' Friendly Society has lost its Chaplain and one of its best friends.

"He has helped and strengthened the spiritual life of its Associates and Members, by the services he has conducted and the helpful addresses he has given; and by his presence, its hours of recreation have been raised to a higher plane.

"The fineness of his character was apparent even to those who knew him slightly, and to those who knew him well it was an inspiration.

"The hundreds of women and girls who have been connected with Calvary Branch in the past thirteen years, thank God for his life and example.

"To his wife, his children and to Mrs. Boyd they send heart-felt sympathy.

"MARGARET M. LUKENS,

"MARY L. CLEAVER,

"DOROTHY V. INGRAM,

"MARION HILTNER,

"Committee."

REV. GEORGE WARRINGTON LAMB COMES TO COVENANT

The Rev. George Warrington Lamb, M.D., returns to the Diocese as Rector of the Church of the Covenant, Twenty-seventh Street and Girard Avenue, succeeding the Rev. F. O. Musser, who accepted a call to Trinity Church, in the Diocese of Bethlehem.

Doctor Lamb left the Diocese to take charge of St. John's, Huntingdon, in the Diocese of Harrisburg. He was formerly Rector of St. Martin's, Radnor, in the Diocese of Pennsylvania, and also served Trinity, Buckingham and Branchtown. Doctor Lamb was ordained to the priesthood in 1902 by Bishop Nicholson.

BISHOP GARLAND ORDAINS PRIESTS AND DEACONS

On Friday, December 21, St. Thomas Day, and on the Sunday following Bishop Garland officiated at Ordination services. The services on St. Thomas Day were held at 10.30 in the morning in St. James Church, Twenty-second and Walnut Streets.

Deacons advanced to the priesthood at the service in St. James Church were: Revs. A. B. Vossler, Christ Church, Germantown; J. H. A. Bomberger, All Saints, Norristown, now serving at St. Paul's, Haymarket, Va.; George D. Pierce, now serving at St. Clement's; R. S. Whitehead, now at St. James; L. N. Brusstar, now assisting at St. Mary's, West Philadelphia.

Neville H. Caley, son of the Rev. L. N. Caley, rector of St. Martin's, Oak Lane, was ordained deacon at the service in St. James.

Sunday morning, December 23, at 9 o'clock, in the Church of the Resurrection, Broad and Tioga Streets, Bishop Garland advanced to the priesthood the Rev. John Doyle, now serving at the Chapel of the Mediator, West Philadelphia, and the Rev. W. M. Smaltz, a deaf mute, now serving at All Souls for the Deaf, Sixteenth Street above Allegheny Avenue. The ordination service for Mr. Smaltz was in the sign language.

REV. WALLACE CONKLING SUCCEEDS DR. UPJOHN

The Rev. Wallace Edmonds Conkling assumed the rectorship of St. Luke's, Germantown, Sunday, December 16, succeeding the Rev. Samuel Upjohn, who became rector emeritus. Mr. Conkling had not served as rector of any church until he was elected by the vestry of St. Luke's. Last year he assisted for several months at St. Luke's under Doctor Upjohn. He also served last year as special assistant in charge of organization work at the Church of the Saviour, West Philadelphia.

Mr. Conkling is thirty years old. He was ordained deacon by Bishop Lloyd, January 1, 1921, in New York, and on December 17, 1922, was advanced to the priesthood.

INSTITUTION OF RECTOR

The Rev. William J. Hawthorne was instituted as Rector of St. Luke's Church, Huntingdon and B Streets, Philadelphia, on Sunday, November 25, at the 10.30 morning service by the Rev. N. V. P. Levis, Dean of the Convocation of North Philadelphia and rector of the Church of the Incarnation. Mr. Hawthorne succeeded to the rectorship of St. Luke's following the acceptance of a call to Long Beach, Calif., by the Rev. Perry G. M. Austin last summer.

ORDINATION AT COLLINGDALE

Bishop Garland ordained the Rev. George Stewart McKinley, late minister of Grace Reformed Episcopal Church, Collingdale, Pa., to the diaconate on St. Andrew's Day, November 30th, in Trinity Church, Collingdale, at 10.30 A. M. The Rev. George G. Matchett presented the candidate and the Rev. Henry Davies, Ph.D., preached the sermon. Dean Taitt assisted the Bishop in the administration of the Holy Communion. Among the clergy present were the Revs. Charles W. Schiffer, D.D., of the Church of the Holy Comforter; Albert E. Clay, rector of the Church of the Redemption, and William C. Kilpatrick, of the Church of the Atonement, Morton, Pa. In spite of the inclement weather, there was a good congregation present. After the ceremony, the Bishop and clergy were delightfully entertained at a luncheon given by Mr. and Mrs. A. C. Guy, at their residence, 913 Parker Avenue, Collingdale. Mr. McKinley is at present assistant to the Rev. Dr. Schiffer, at St. Titus' Mission, Eighty-fourth Street, Philadelphia.

THE REV. EDWARD RITCHIE RESIGNS ST. JAMES THE LESS

On February 4 the Rev. Edward Ritchie resigns the rectorship of St. James the Less, Falls of Schuylkill, Philadelphia, and on that day he will be succeeded by the Rev. Charles Jarvis Harriman, now Rector of St. Paul's, Portsmouth, R. I.

Mr. Ritchie resigns because of advanced age. His rectorship of St. James the Less, together with that of his brother, the Rev. Robert Ritchie, whom he succeeded, cover a period of fifty-four years. The Rev. Edward Ritchie's rectorship of St. James the Less dates from 1907.

Mr. Harriman is a graduate of Trinity and Berkeley. He was made a Deacon in 1908 and was ordained priest the following year by Bishop Brewster. In the World War he served as Chaplain of the Seventy-third Infantry, Twelfth Division. Mr. Harriman has had charge in Worcester, Mass.; Putnam, Conn.; Providence, R. I., and Portland, Conn.

THE REV. JOHN M. GROTON GOES TO NEW BEDFORD

The Rev. John M. Groton, who resigned the rectorship of the Church of Our Saviour, Jenkintown, last month, assumed his rectorship of Grace Church, New Bedford, Mass., succeeding the Rev. Harry Beal, who became Dean of the Cathedral at Havana, Cuba. Mr. Groton became rector of the Church of the Saviour in 1915.

RESIGNS ST. LUKE'S, BUSTLETON

The Rev. William McClelland, rector of St. Luke's, Bustleton, has resigned rectorship of that parish, and will become rector of St. Stephen's, East New Market, in the Diocese of Easton. As rector of St. Stephen's, Mr. McClelland will serve a number of charges in Dorchester County on the eastern shore of Maryland. Mr. McClelland takes his new charge on Sunday, January 6. His rectorship of St. Luke's dates from 1916. He is a graduate of Temple University, and the Philadelphia Divinity School. He received his degree of Bachelor of Arts from Harvard and Master of Arts from the University of Pennsylvania. Before going to St. Luke's he was assistant at St. Matthew's, Eighteenth Street and Girard Avenue. He was ordained to the priesthood by Bishop Rhinelander in 1914.

AN APPEAL FOR 250 LARGE OR SMALL HYMNALS

At Sleighton Farms there are about 500 girls that have been using the Church Hymnal for many years under its former Superintendent, Mrs. Martha P. Falconer, and its present Superintendent, Miss Emily F. Morrison. This appeal comes to THE CHURCH NEWS from the Rev. Harry Ransome of Media, Pennsylvania, who has for some years been preparing the girls for Confirmation who have been previously members of the Episcopal Church, and his work has been very much appreciated; he needs every assistance and backing that the Church people of this Diocese can give him in the wonderful work he has done. Our Bishop has regular Confirmation services for the school.

If there are churches in this Diocese that are giving up the old Hymnal, replacing it with the new Hymnal, they would be conferring a great blessing on these girls if they would make arrangements through THE CHURCH NEWS office, in the Church House, to give their old Hymnals to this very worthy Institution. About one-half of the Hymnals have been used up, so that there is needed now upwards of 250 to make up the complement.

RECOMMENDED FOR CHAPLAIN

The Rev. James C. Crosson, rector of St. Jude and the Nativity, has been recommended for appointment as a chaplain in the Officers' Reserve Corps of the United States Army. The recommendation has been endorsed by the Army and Navy Commission of the Episcopal Church, the General Committee on Chaplains in Washington and the Officers' Examining Board E.

Science and Religion

Some months ago world-wide circulation was given to "*A Joint Statement Upon the Relations of Science and Religion*" by a group of scientists, religious leaders and men of affairs.

The statement was prepared by Dr. R. A. Millikan, Director of the Norman Bridge Laboratory of Physics at Pasadena, Calif. Forty signatures were attached to the statement. In response to the request of one of the most devoted of our Churchmen in the Diocese the CHURCH NEWS publishes the statement in full.

"Because it has made the subject very clear to me, I thought other men would be equally well helped," says the Churchman who made the request.

Accompanying the statement issued by Doctor Millikan was the following explanation:

"The purpose of the following statement is to assist in correcting two erroneous impressions which seem to be current among certain groups of uninformed persons. The first is that religion today stands for medieval theology; the second that science is materialistic and irreligious."

The statement reads:

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for, in fact, they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

"The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

"It is a sublime conception of God

which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long in-breathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

The names of two Cabinet officers, Secretaries Hoover and Davis, Bishop Lawrence of the Diocese of Massachusetts, Bishop Manning of the Diocese of New York and Bishop McConnell of the Methodist Church are attached to the statement.

Other signers are:

Dr. Charles D. Walcott, Smithsonian Institute; President Angell, Yale University; President Burton, University of Chicago; Dr. William J. Mayo, David F. Houston, Frank O. Lowden, John Sharp Williams, Rear Admiral William S. Sims, Julius Kruttschnitt, Frank A. Vanderlip, William Allen White, Victor F. Lawson, Henry van Dyke, President Barbour, Rochester Theological Seminary; President King, Oberlin Theological Seminary; Dr. John D. Davis, Princeton Theological Seminary; Prof. Henry Fairfield Osborn, American Museum Natural History; Prof. John Merle Coulter, University of Chicago; Prof. Michael Pupin, Columbia University; Prof. George D. Birkhoff, Harvard University; Director Noyes, Gates Chemical Laboratory, California Institute of Technology; Prof. William W. Campbell, Director of Lick University; H. B. Thayer, president American Telephone and Telegraph Company; Henry S. Fritchett, John C. Shedd, Dr. James I. Vance, Rev. Dr. Robert E. Brown, Rev. Dr. Peter Ainslee, President Poteat, Wake Forest College; Prof. Edwin G. Conklin, Princeton University; John J. Carty, Prof. William H. Welch, Johns Hopkins University; President John C. Merriam, Carnegie Institute; Gano Dunn, Chairman, National Research Council, and Doctor Millikan.

SPECIAL SERVICES FOR MEN

The Rev. Charles A. Arndt, rector of Christ Church, Germantown, announces a series of special services for men on the second Sunday evening of each month from January to June, inclusive. The Men's Bible Class is to co-operate in bringing men to the services.

The following have been invited by the rector to preach at the special services: January 13th, Rev. Z. B. T. Phillips; February 10th, Rev. George H. Toop;

March 9th, Rev. Charles E. Spalding; April 13th, to be announced; May 11th, Rev. E. M. Jefferys; June 8th, to be announced.

"The only books I have left," writes Bishop McKim, "are a Bible, Prayer Book, and three journals of the General Convention." The Church Periodical Club has lost no time in getting to work to remedy this for Bishop McKim and several others.

Here and There in the Diocese

News items and personals for this department of "The Church News" from all Parishes, organizations and individuals are solicited. Please address them to Managing Editor, "Church News," 202 South Nineteenth Street, Philadelphia, Pa.

Bishop Garland presided and made the address at the Matriculation Day services at the Philadelphia Divinity School on Friday, December 14th. Twelve men matriculated. Three others were unable to be present because of illness. There are now thirty-eight students in the School.

Trinity Memorial Church, Ambler, the Rev. Richard J. Morris, rector, cleared upward of \$900 for parish expenses at its Annual Sale and Supper on December 6th.

Mrs. Lloyd Mellor Smyth, who was formerly a mission worker in Japan, addressed the Woman's Auxiliary of Calvary Church, Conshohocken, at its December meeting. Mrs. Smyth is the wife of the Rev. Lloyd Mellor Smyth, assistant at St. Simeon's Church, Philadelphia.

Mrs. Agnes D. Crowther has been added to the teaching staff of the Church School of St. Thomas', Whitmarsh. The Church School is continuing to grow, according to the latest reports. On a recent Sunday seven classes had perfect attendance and fourteen had only one child absent. The School has twenty-six classes.

Religious work among Italians, Poles, Hungarians, Roumanians and others who have come to America from foreign shores was reviewed by the Very Rev. Elliot White, Archdeacon in charge of Work Among the Foreign Born, at St. Thomas', Whitmarsh, Sunday, December 9th.

The Rev. Charles L. Gomph, rector of Trinity Episcopal Church, Newark, N. J., and Honorary Canon of Trinity Cathedral, Newark, conducted a Retreat for Nurses Tuesday, December 11th, at the Mission House of the Sisters of St. Margaret, 1831 Pine Street, Philadelphia.

Owing to advanced age, Mr. Philip F. Bolay, who has served as Verger at Christ Church, Germantown, has resigned. Resolutions expressing appreciation of his faithful services were adopted by the Vestry, accompanied by the gift of a purse. Mr. Robert H. Wass has been appointed to fill the vacancy.

The Rev. J. G. Ware, Secretary of the Commission on Religious Education of the Province of Washington, in which is included the Diocese of Pennsylvania, is scheduled to address the Sunday School Association of Germantown at 8 o'clock on the night of January 16th in the Church of St. John the Baptist, Germantown Avenue and Seymour Street.

Dr. A. O. Michener, of the Northeast High School, has been elected by the Vestry of St. Simeon's Church as Organist and Choirmaster to fill the vacancy caused by the resignation of Doctor Watkins.

A new manual Austin Pipe Organ was recently dedicated in Calvary Church, Conshohocken, as a memorial to Mrs. Mary H. Wood. It was presented by her nieces, Mrs. Laura W. Wood and Mrs. George N. Highley.

Proceeds from the December Bazaar given by the Church School of the Chapel of the Mediator amounted to more than \$1000. The entire amount is to be added to the Lenten Offering for Missions.

With its issue of last month, *St. Paul's Bell*, the parish paper of St. Paul's, Chester, the Rev. Francis M. Taft, rector, entered upon its thirty-first year of uninterrupted publication.

The Young People's Service League of Holy Apostles have elected the following officers to serve for the ensuing year: President, John Hill; Vice-President, Earl Thomas; Secretary, Anna Warfield; Treasurer, Robert Faux.

At the Annual Meeting of the Woman's Guild of Trinity Memorial Church, Ambler, Miss Sally Knight, who served so acceptably as President for nineteen years, ever since the Guild was started, retired at her own request as President. The Guild is to have the benefit of her counsel as Honorary President, to which office she was unanimously chosen. The Guild elected the following officers: President, Mrs. L. F. Schaeffer; Secretary, Mrs. J. R. Gillen; Treasurer, Miss C. E. Knight. The latter is serving her twentieth term.

St. Thomas' Day, Friday, December 21st, was the twenty-fourth anniversary of the ordination to the priesthood of the Rev. Richard J. Morris, rector of Trinity Memorial Church, Ambler.

The Woman's Auxiliary of Trinity Memorial, Ambler, has elected the following officers: President, Mrs. R. J. Morris; Vice-President, Mrs. Edwin Marchant; Secretary and Treasurer, Miss A. V. Hammett.

Mr. Charles V. Vickrey, General Secretary of the Near East Relief and President of the International Near East Association, regarded as one of the best informed men on conditions in the Near East, was the speaker at the morning service in St. Paul's, Chestnut Hill, Sunday, December 9th.

The first Corporate Communion for men and boys in St. James' Church (Hestonville) was held on Advent Sunday. The Brotherhood of St. Andrew made the arrangements and they were joined by a large number of the men and boys.

Each of the twenty-seven classes in the Church School of St. Thomas', Whitmarsh, filled a Christmas stocking for the twenty-seven girls in the Church Home for Children, West Philadelphia. At the request of the Church School Service League, St. Thomas' sent seven Christmas boxes to a boys' and girls' school at Cavella, Liberia.

Beginning Sunday, December 9th, the Rev. Dr. R. K. Yerkes gave a series of lectures Sunday mornings during December from 10 to 10.45 o'clock in the Church of the Epiphany, Germantown. His general topic was, "How We Got Our Bible." The course will be continued Sunday morning, January 6th, and Sunday morning, January 13th.

The Candidates of the Girls' Friendly of Calvary, Conshohocken, sent a box of toys and filled Christmas stockings to Deaconess Withers, of Pittsfield, Mass., for her "People of the Hills," who live away back in the mountains and are of the same type as our Mountain Whites of Virginia and Tennessee.

GOING UP

A recent gift to the American Church Building Fund Commission of \$25,000 raised its Permanent Fund, from which building loans are made, to nearly \$750,000.

The Trustees are directing every effort to increase this Fund so that it will be sufficient to meet not only a greater number of requests for moderate loans, but also some of the many requests for loans larger than the present turnover of the Capital Fund would justify. Only twenty loans a year, of the average size of \$5000, are at present possible from the returns on outstanding loans. A Church Building Fund, if it is to serve the whole Church, ought to be sufficiently equipped to meet the needs of others than the smaller parishes and missions, neglecting none which commend themselves. Gifts such as the above, and a similar gift of last year, have helped to make the Fund more capable of a wider service.

The reports of eleven months' business in this year show an aggregate of \$103,950 in loans, of which \$60,100 has been called for; \$40,075 in gifts, of which \$25,725 has been called for, and \$11,208 in grants, of which \$2700 has been called for.

The Trustees express their pleasure in being able to announce the gradual increase and efficiency of the Fund, and bespeak for it the larger interest in its growth, which its importance as a factor in physical Church Extension would seem to justify.

ST. MATTHEW'S TO CELEBRATE
CENTENNIAL IN 1925

At the Congregational Meeting of the communicants of St. Matthew's Eighteenth Street and Girard Avenue, it was decided to celebrate the Centennial Anniversary of the parish in the fall of 1925. Hon. A. M. Beitler is Chairman of the Centennial Executive Committee.

The other members of the Executive Committee are: Mr. Edward H. Bonsall, Miss A. L. Hanna, Mr. Daniel G. Melloy, Mr. John G. Morton, Mr. Franklin S. Edmonds, Mrs. C. H. Reese, Mr. William C. Lynch, Mr. W. Thompson Wiegand, Mr. Charles S. Rockey, Dr. William L. Taylor, Mrs. Caroline S. Berger, Dr. Edward R. Stone, Mr. F. P. Coggeshall and Mr. William W. Thomson.

For some time the Vestry has been holding before the congregation a goal of \$50,000 for an Endowment Fund for the Centennial. It now totals \$42,337. Following announcement at the meeting by Mr. Bonsall that he was authorized to say that one member of the congregation was willing to give \$5000 toward the Fund if the remainder of the members would raise the balance, it was the evident sentiment of the meeting that the Endowment Fund should reach a larger figure than the \$50,000.

The question of abolishing pew rents was also discussed. There are now about eighty pewholders. The Pew Committee is to ascertain the sentiment of the pewholders before taking any further action.

The meeting decided to amend the Charter of St. Matthew's providing for the election of four Vestrymen each year on Easter Monday, to hold office for a term of three years. The Charter at present provides for the election of all twelve. When the Amendment is approved by the Court it will become part of the Charter.

ROSEBUD MEETING OF CHURCH
SCHOOL SERVICE LEAGUE

The Annual "Rosebud Meeting" of the boys and girls of the Church School Service League was held this year, by the courtesy of Doctor Tompkins, in the Parish House of Holy Trinity Church, on Saturday afternoon, November 17th, at 3 o'clock.

About 375 boys and girls gathered to see the gifts sent by forty-eight parishes in the Diocese, and made by the boys and girls for the Indian children of the Rosebud Reservation, S. D.

The reason for changing the place of meeting from Church to Parish House, was that two of the Diocesan officers of the C. S. S. L.—Miss Lily Cheston and Miss Marjorie Taylor—might tell of their summer spent on the Rosebud

Reservation among the Indian boys and girls.

Miss Cheston and Miss Taylor illustrated their talk with the most fascinating pictures of the Sioux Indians, who live on "the Rosebud." We saw the vast rolling prairie, dotted with tents—the Indians' homes. We saw Chief Pretty Bird in gala attire, with his squaw wrapped in her shawl. We saw one of our native Indian clergy with his wife and children at the door of his home. We saw the Indians arriving at one of their chapels for service—some on pony-back, some driving the old covered wagons, and bringing along their children, their squaws, the little papoos, their tents for the night, their beds, their blankets, their pots and pans, and, of course, the dog!

They showed us the two Bishops, Bishop Burleson and Bishop Roberts, and let us feel the variety of their life on the prairies. Sometimes we saw them with coats off, attacking a punctured tire on their busy little Ford, or digging themselves out of a mud-hole on the track across the plains. Sometimes we saw them in dignified vestments conducting an open-air service, or at the rear of a procession led by an Indian boy carrying the Cross.

Finally there were the faithful white clergy, who have given their lives to bringing these Red Brothers of ours into the fold. There was our old friend Mr. Clark, to whom the gifts are sent, and who, before Christmas, must open and sort the 1700 gifts, apportioning them among the twenty-six missions under his care, and carrying them in his Ford to their destination.

Then the lights were flashed on, and there, before our eyes, was a very paradise of toys, showing the work of many busy fingers! Such lovely dolls! Such wonderful horses and fire engines! Warm gloves, and caps, and handkerchiefs—everything to make those Indian children glad!

Then Miss Cheston and Miss Taylor taught us a hymn in Indian, and we sang the old familiar words in the Dakota language, "The Church's One Foundation."

I am sure everyone present felt, with a thrill, that in some small measure our Christmas gifts, sent for more than twenty Christmas-tides from the children of the Diocese of Pennsylvania to these Indian Brothers, may have helped those Brothers to know and love that Elder Brother of us all—the greatest Gift in all the world—who came, a little Baby, on the first Christmas morn.

The Burlington, Iowa, high school has a well-attended noon-period Bible class for students, carrying a full credit for the year.

CHURCH NORMAL SCHOOL

A national Accredited Teachers' Association is in process of formation, under the direction of the National Council, as described in the November issue of *The Leader*.

Our Diocesan Normal School works in conjunction with the National Department of Religious Education, and offers opportunities to the teachers in the Diocese to become duly "accredited."

The Association of Accredited Teachers is formed on the basis of having three classes, each advanced class to have included the work done in the previous class: Third class to have completed forty hours; second class to have completed eighty hours; first class to have completed 120 hours.

Admission to the Association is limited to those who have taken forty hours' work—or four units.

The Church Normal School offers in its second semester the four courses required for the third class in the A. T. A., viz.: by Miss Nellie P. Ferry; "The Pupil," by Miss Margaret R. Kolllock, Ph.D.; "The Bible," by the Rev. Charles E. Tuke, D.D.; "The Prayer Book," by the Rev. Frederick E. Seymour, S.T.B.; "The Life of Our Lord," (illustrated), by the Rev. Llewellyn N. Caley, D.D.

Sessions will be resumed in the Church House on the first Monday in January, January 7, at 7.45, and will last two hours each evening for ten consecutive Mondays.

A teacher may enroll in two subjects if desired, the classes being arranged to permit any one to pursue two courses each evening.

A ten weeks' course will also be given in "Christian Nurture Interpretations," arranged primarily for those who are teaching Christian Nurture lessons for the first time, or are preparing to teach them in the near future. This course will be taught by Mrs. John Loman.

A Registration fee of One Dollar for each course is charged.

Every school is asked to send a large number of teachers, and also as many as possible who will train for future teaching. Both the training of present and the preparation of future teachers are extremely important.

All teachers who hold any certificate or diploma for any teacher-training work are asked to submit such evidence to the Church Normal School for proper registry.

This Diocese should have the largest enrollment in the A. T. A. For further information apply to the Rev. Frederick E. Seymour, 320 S. Forty-fourth Street.

The Editor's Book Shelf

Apology and Polemic in the New Testament. By Andrew D. Heffern, D.D. Macmillan, 1922, pp. xi, 411.

Professor Heffern chose the above title as the theme of his Bohlen Lectures in 1915, and the present volume is the expansion of these. The author died very shortly after the completion of the manuscript, but through the kind courtesy of Professor Montgomery the volume has been seen through the press.

When one recalls that within the last decade the American Church has produced but two works, beside the present one, of serious scholarship upon New Testament topics, it can easily be appreciated how grateful we all should be for this unquestionably standard work. Distinctly a scholarly work, by a scholar and for scholars, it nevertheless has a range of thought and human interest which will make its reading a joy to many who are not New Testament specialists.

The central theme of this study is that the primitive Christian teaching was developed through the defense made to the attacks upon the original Gospel by the earliest heresies. Further, that the second century gnosticism had a genuine and close relationship to the pre-Christian gnosticism, and that thus a valid background for the interpretation and understanding of New Testament terminology is to be found in the general gnostic verbal usage.

We think that Dr. Heffern would rejoice in the judgment that his book is worthy of those European masters, whom he had so thoroughly studied, and whom he greatly loved.

C. R.

The Life and Letters of Edward Lee Hicks (Bishop of Lincoln 1910-1919). Edited by J. H. Fowler. London, Christophers, 1922, pp. 310.

This is one of the most stimulating pictures of contemporary Church life which we have read for some time, and this for two reasons: first, because it reveals the steady growth and advancement in solid sober English Churchmanship of the very strongest type, and secondly, because it points out distinctly how far beyond their confrères in America the strong Church party of England is so far as genuine religion goes.

Doctor Hicks, after a life of mingled pastoral and academic experience in Warwickshire and Manchester, succeeded the saintly Edward King as Bishop of Lincoln in 1910. The en-

couraging note in this advancement, for the average Churchman, lay in the fact that while Bishop King's appointment had been hailed as a partisan selection of an "extreme" Churchman, not a whimper was heard as to Bishop Hicks, though both doctrinally and ceremonially be maintained to the full the churchly standards of his predecessor.

What is challenging, however, to the American reader, is the evident realization on the part of many English Churchmen, that the old High Church-Low Church controversy was at its best merely a strife as to method, not aim, and that in consequence there comes a time when, with a perfected method, it is well to shift the attention toward the aim and purpose of the entire machinery. It is here that Bishop Hicks appeared as one of the genuine prophets of the English Church. Arrayed in every bit of the ecclesiastical panoply, which Bishop King had restored to the Use of Lincoln, Bishop Hicks' interest welled out far beyond the possession of this standard, to the bearing of this inherited Catholic religion upon the social life of the England of his day. When one recalls that almost without exception the well-known parishes and clergy who in America have stood for the restoration of the full machinery of church life, have at the same time been deaf and dumb to the application of this church life to the social problems of our land, it will be realized what a challenge to thought such a life as this of Bishop Hicks presents. A little more "unsafeness" on the part of our clergy might well tend to breed more saints.

C. R.

would lead our people in religious education should themselves be deeply grounded in our religion. It is a pathetic fact of experience, which has disgusted a large number of our people with the very phrase "Religious Education," that in it so often the manner of teaching takes precedence over the matter.

It is, therefore, a double pleasure to welcome a word from one who is at the same time both a well-grounded churchman and a well-trained pedagogue. In six chapters our author presents the doctrines of God, of Our Lord's Person, of the Creeds, of the Church, of the Sacraments, and of Christian morals in an attractive and illuminating fashion. The pages show many traces of the fact that Canon Lewis is not parroting what someone has taught him, but that there is here presented the personal living conviction of a Christian soul.

A few inaccuracies might well be improved in the later edition which we sincerely hope the book will have. The story of the Indian Chief (p. 131-32) is really as old as Clovis and St. Remi. Several statements about the Early English Church (p. 97) are unwarranted, as well as the confident assertion of an apostolic mission to Spain.

These, however, are very slight faults, and we hope that many pastors will spread this very worthwhile book among their congregations, and that some will even use it as the basis of Lenten instructions. We know of no volume better suited to this purpose.

C. R.

"THE SPIRIT OF MISSIONS" SENDS CALL FOR HELPERS

"The Spirit of Missions," the missionary magazine of the general Church, is mobilizing a small army of Church boys and girls to do spare time work for its Circulation Department. THE CHURCH NEWS most cheerfully responds to the request that it draw the attention of all our boys and girls to the plan and urge all who are interested to write to the Circulation Department of "The Spirit of Missions," 281 Fourth Avenue, New York City, for details.

It is especially needful at this time, as "The Spirit of Missions" points out, that our Church people be reached with information about the work of the Church. "The Spirit of Missions" is one of the most certain methods of making interested, active Churchmen, and while THE CHURCH NEWS is seeking to increase its usefulness as a Diocesan publication, we recommend "The Spirit of Missions" as covering the missionary field as probably no other Church publication does.

Some Foundation Truths of the Christian Faith. By Charles Smith Lewis, B.D., Philadelphia, Jacobs & Co., 1923, pp. 144.

Numerous as are books of this kind, with the inevitable limits of treatment through the attempt to outline Christianity within the space of one hundred and fifty pages, we nevertheless welcome this volume, in which it is obvious that out of the abundance of the heart the mouth hath spoken. Canon Lewis, of New Jersey, has well earned his reputation of being perhaps the sanest and most thorough of our many counsellors on religious education. He is one of the few official experts of our Church in this subject, who show themselves aware of the primary requisite, that those who

BOOK ON AMERICANIZATION

Organizations and individuals interested in the foreign born of Philadelphia will find most useful a new book, "Americanization in Philadelphia," by Mr. E. E. Bach, of the Americanization Bureau of the Philadelphia Chamber of Commerce. The book is a mine of information. It contains the city-wide plan of Americanization, factors to be considered, book lists for students, list of organizations engaged in the work of ministering to strangers, plans for social and welfare agencies and women's societies. Tables show in what sections of the city the racial groups are to be found, with notes on their distinctive tastes and abilities. The book concludes with abstracts of the laws relating to the status of alien women, naturalization, compulsory education, public schools and the use in them of the Bible, the teaching of the Constitution, and display of the flag, child labor, women's employment, housing code and rights of tenants. Copies may be obtained at the Chamber of Commerce, Twelfth and Walnut Streets, or through Archdeacon White at the Church House. The price of the book is \$1.

DIOCESAN LIBRARY NOTES

Among the books recently given to this Library, one of special interest is Bishop Slattery's "A Churchman's Reading." This gives many helpful suggestions as to choice of reading material. Bishop Slattery gives the names and helpful qualities of about forty books, two-thirds of which number are in this Library.

We are deeply indebted to the Commission on Mission Study of this Diocese, through Miss Avery, for the gift of eighteen volumes, and a number of pamphlets, most of them being on Missionary topics. The book mentioned above is one of these, a list of which includes: "Amenities of Book-Collecting"—Newton; "The Ways and Teachings of the Church"—Haughwout; "Autobiography"—Trudeau—these three are apart from the books on Missionary matters.

Others given during the last month are as follows: Fourteen paper-covered volumes, "Sermons," etc., by Illingworth, Newman; and others: "The Light of Life"—by Knox-Little; and three other books from Mr. Samuel Wagner: "Report 1923 Carnegie Endowment for International Peace"—sent by the Carnegie Endowment; and two copies of the "Constitution of the United States"—presented by the Fidelity Trust Co.

There are now sixty-eight units of the National Student Council in colleges and other educational institutions.

EPISCOPAL ACADEMY ANNUAL ALUMNI SERVICE

The annual service of the Society of the Alumni of the Episcopal Academy will be held in St. James' Church, Twenty-second and Walnut Streets, on the afternoon of the Feast of the Epiphany, Sunday, January 6th, at 4 P. M. The Rt. Rev. William Walter Webb, Bishop of Milwaukee, who is a graduate of the Academy in the class of 1874, will be the preacher.

The Society has just issued its membership book, which contains a wealth of information all of which is presented in clear and interesting form.

NATIONAL CATHEDRAL FUND
PASSES \$1,000,000 MARK

A crusade of the larger cities of the United States will be made immediately after the Christmas holidays by the Bishop of Washington in behalf of the effort of the National Cathedral Foundation to raise \$10,000,000 to complete the Cathedral of SS. Peter and Paul at Mt. St. Alban within the next five years.

This announcement was made the day before Christmas at the close of the Washington campaign for the Cathedral when the million-dollar mark was passed with total subscriptions of \$1,084,627.

The appeal of the last few days which

brought the campaign over the top was for subscriptions on the basis of the average cost of \$10 for each stone for the great building. The contributions varied from this sum to a gift of \$200,000 for the building of the baptistry.

One of the interesting contributions was from a former slave, a parishioner of Trinity Diocesan Church since the days when she sat in the gallery reserved for slaves, who gave \$25. Another was the contribution of a month's labor by a workman who could not afford to give money. He is now working at the National Cathedral.

During the campaign in Washington announcement was made of a gift of \$50,000 to start the building in the Cathedral Close of what is expected to become the foremost theological library in the United States.

Hope School for Indian Girls, at Springfield, South Dakota, founded by Bishop Hare, which was given up by the Church and has for some time been a governmental school, has been purchased by the Diocese of South Dakota and so returns to the Church. The chapel, which Bishop Hare built and which during the government régime has been used as a dormitory, is to be restored.

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Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Churchwoman has portable reed organ in good condition, which she will gladly donate to any mission or parish of the church. Apply Diocesan Clearing House.

The Church Periodical Club has requests for a stereopticon machine, a victrola and books in French language. If you can donate any of these kindly consult Mrs. A. F. Kempton, room 36, Church House, for address.

ACKNOWLEDGMENT

The Rev. A. E. Henry, priest-in-charge of Ascension Mission at West Chester, acknowledges the donation of a small organ from St. Martin's, Radnor, Rev. Richard H. Gurley, rector; and the donation of a large stove from St. Mary's, Ardmore, Rev. A. H. Haughey, rector.

Two vestrymen of Trinity Church, Trinidad, Colorado, have been ordained to the diaconate. They are continuing their studies for the priesthood.

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In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

Edward G. McCollin

The Vestry of the Memorial Church of St. Paul, Overbrook, has learned with deep regret of the passing of Edward Garrett McCollin, formerly a member of this Parish, and in tribute to his memory they place this minute upon its records and direct that a copy be presented to his family.

Edward McCollin was a leader among those who established the Mission which later developed into this Parish. One of its charter members upon its

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organization in January, 1898, he became the first Secretary of its Vestry and in 1900 was made Accounting Warden, a place which he held until removing from the Parish in 1908. Also, during the earlier years of the infant Mission and Church he was organist and choirmaster.

Never has St. Paul's enjoyed from its members a finer type of service or one of greater value than that rendered by Edward McCollin, devout churchman, talented musician, learned in the law, and perhaps most significant, filled with love of his fellows and beloved by all with whom he labored.

We therefore feel it to be peculiarly fitting at this time to recall this phase of Edward McCollin's life, so characteristic of the whole, and to convey this expression of profound respect for his memory and of earnest condolence in the great loss they have suffered in his death.

ANOTHER CONFERENCE ON MINISTRY TO BE HELD AT ST. PAUL'S, CONCORD

The success of the Conference on the Ministry, held at St. Paul's School a year ago last June, was such that Doctor Drury and his advisors are planning to hold a similar conference again in this coming June. Once more picked young men from parishes will assemble at Concord to have presented to them the ministry as a vocation.

It is difficult to say just how much good the first of these conferences did in directing the young men of the Church towards studying for the ministry. There were undoubtedly some there whose determination already made was settled by attendance at the conference and there were others to whom it was an entirely new idea. Certainly definite benefit resulted from the fact that all the boys at the conference came away with an increased regard for the ministry.

The dates for the conference are June 23-27. The committee of clergymen and laymen that are working for the conference is as follow: Rev. S. S. Drury, D.D., Headmaster, St. Paul's School, Concord, New Hampshire; Rev. R. B. Ogilby, LL.D., President of Trinity College, Hartford, Conn.; Rev. W. S. Hooper, St. John's Church, Hartford, Conn.; Harper Sibley, Esq., Rochester, New York; Felix DuPont, Esq., Wilmington, Del.; Rev. W. Russell Bowie, D.D., Grace Church, New York.

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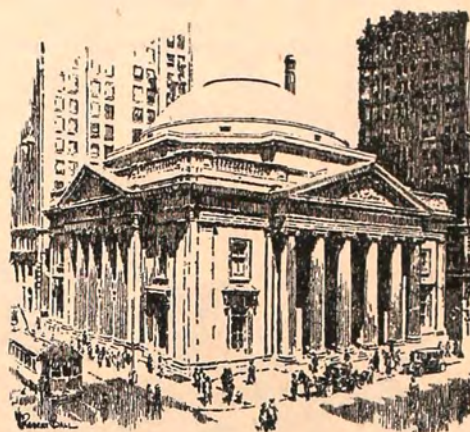


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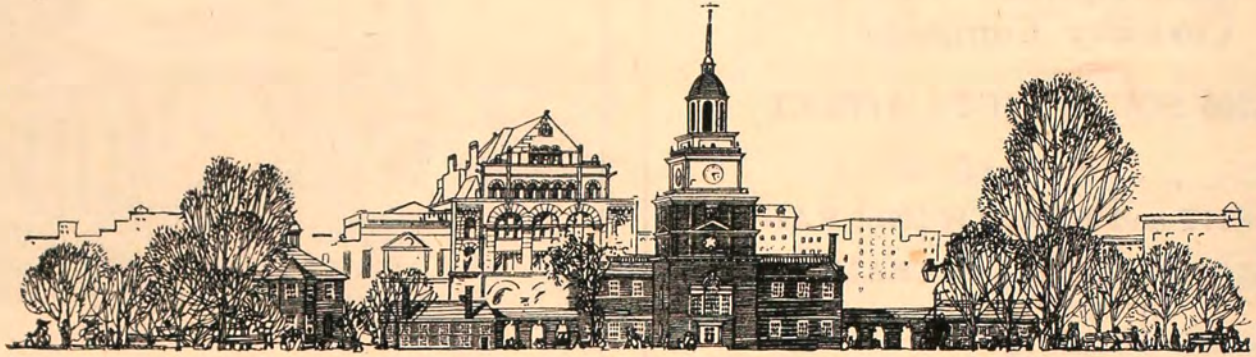
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